Government of Madras.

PUBLIC DEPARTMENT.

Recd.	1915	*Enclosures*
Regd.		*Spare copies*

G.O. No. 1260, 25th August 1915.

BOMBAY BRANCH
OF THE
Royal Asiatic Society.

Epigraphy.

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1914–15.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

Read—the following paper :—

Letter—from M.R.Ry. H. KRISHNA SASTRI Avargal, B.A., Rao Sahib, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Chief Secretary to Government (through the Superintendent, Archæological Survey).

Dated—Ootacamund, the 11th August 1915.

No.—379.

I have the honour to submit the stitched proof of my *Annual Report* on epigraphy for 1914–15, with the photographs taken during the field season under review. I request that as usual I may be supplied with forty spare copies of the report for distribution among my friends and scholars who are interested in epigraphy.

PART I.

I have the honour to submit my *Annual Report* for the year ending 31st March 1915.

2. As regards the work done in connection with the publication of *South-Indian Inscriptions* it may be stated that galley proofs of Part V of Volume II were corrected and returned to the Press. Revised page proofs have been called for to insert in the index a few additional articles pertaining to the part under publication. The necessary materials for Part III of Volume III of the same publication are also being collected, the tentative texts already made being again compared with the originals, and the translations prepared. I hope to send the manuscript to the Press very soon.

The materials for a volume of Telugu inscriptions and for one of Kanarese inscriptions are under preparation by the Telugu and the Kanarese Epigraphical Students of this office.

M.R.Ry. S. V. Venkatesvara Aiyar Avargal, M.A., of the Kumbakonam College, has been supplied on his own requisition with estampages of thirty inscriptions from the Malabar district for publication in the *South-Indian Inscriptions.*

OFFICE ROUTINE.

3. In G.O. No. 89, Public, dated 20th January 1915, the Government was pleased to sanction the retention of the temporary establishment for drawing up the ephemeris, for a period of six months. Mr. T. Raja Rao, B.A., was appointed as the Kanarese Epigraphical Student and joined office on 25th August 1914.

TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

4. I left Ootacamund with Mr. P. Visvanatha Aiyar, my Photographer, on the 5th January 1915, to inspect certain temples of the south and to copy inscriptions in the ancient shrines of Śrīśailam and Ahōbalam in the Kurnool district. I availed myself of this opportunity to secure some photographs of images to illustrate my Hand-book on Iconography which has been submitted to Government. I returned to head-quarters on 11th March 1915.

The following is the diary of my travelling :—

1915.

January 5th.—Ootacamund to Sankaridrug.
" 6th.—Sankaridrug to Trichengode.
" 7th.—Trichengode to Namakkal.
" 8th.—Namakkal to Trichengode.
" 9th.—Trichengode to Maṅgalam and back.
" 10th.—Trichengode to Salem *via* Sankaridrug. Visited Tāramaṅgalam.
" 11th.—Arrived at Conjeeveram.
" 12th.—Conjeeveram.
" 13th and 14th.—Conjeeveram to Chidambaram.
" 15th.—Chidambarám.

1915.

January 16th.—Chidambaram to Kumbakonam.
" 17th and 18th.—Kumbakonam.
" 19th.—Kumbakonam to Tanjore.
" 20th.—Visited Māriyammaṇkōvil and Tiruvaiyāṟu.
" 21st.—Tanjore to Mannārguḍi.
" 22nd.—Mannārguḍi to Tiruvārūr. Visited Tillaiviḷāgam.
" 23rd.—Tiruvārūr to Tanjore.
" 24th.—Tanjore to Madura.
" 25th to 28th.—Madura.
" 29th.—Madura to Rāmēśvaram.
" 30th.—Rāmēśvaram to Madura.
" 31st and 1st February.—Madura.
February 2nd and 3rd.—Madura to Madras.
" 4th to 6th.—Madras.
" 7th to 8th.—Madras to Nandyal.
" 9th.—Nandyal.
" 10th.—Nandyal to Ātmakūr.
" 11th.—Ātmakūr to Bhīmanikollam.
" 12th.—Bhīmanikollam to Śrīśailam.
" 13th to 19th.—Śrīśailam.
" 20th.—Śrīśailam to Peddacheruvu.
" 21st.—Peddacheruvu to Ātmakūr.
" 22nd and 23rd.—Ātmakūr.
" 24th.—Ātmakūr to Nandyal.
" 25th.—Nandyal.
" 26th.—Nandyal to Ahōbalam.
" 27th to 6th March.—Ahōbalam (lower and upper.)
March 7th.—Ahōbalam to Nandyal.
" 8th.—Nandyal.
" 9th to 11th.—Nandyal to Ootacamund.

Tours of the Establishment.

5. Mr. C. R. Krishnamachari, the Telugu Epigraphical Student, started on tour on 4th May 1914, visited a few villages of the Madanapalle taluk in company with the supervisor deputed by the Revenue Settlement officer to learn the method of taking impressions of stone inscriptions, copied all the lithic records found in the villages of the Haḍagalli taluk of the Bellary district and returned to Ootacamund on 22nd July 1914.

Mr. P. Visvanatha Ayyar, Photographer and Artist, left for Chidambaram on the 18th May and was engaged until 13th June 1914 in preparing the sketches of 93 figures representing the various dancing postures figured on plates I to IV of my last *Annual Report.* The Senior Assistant was deputed on the 6th July 1914 to examine and copy the descriptive verses engraved in Grantha characters above these dancing figures (*ibid.* pages 74 to 81).

Mr. K. V. Subrahmanya Aiyar, my Junior Assistant, went on his first tour on the 3rd August last and after securing copies of inscriptions from the villages of the Tanjore and Trichinopoly districts and of the Pudukkōṭṭai State noted in the programme submitted with my last *Annual Report*, returned to head-quarters on the 6th October 1914. He was accompanied by Mr. G. V. Srinivasa Rao, the Tamil Epigraphical Student, who had to be trained in the process of copying inscriptions and doing other miscellaneous routine work connected with it in camp. Mr. G. Venkoba Rao continued the tour in the Pudukkōṭṭai State and remained in camp from the 5th October 1914 to 3rd January 1915. He also copied the inscriptions from the villages selected for examination in the Madura, Ramnad and Tinnevelly districts. Mr. Subrahmanya Aiyar started again on his second tour on the 5th January 1915 and was accompanied this time by Mr. T. Raja Rao, the newly entertained Epigraphical Student, who had to get himself tutored in tour work. After inspecting the villages in the North Arcot, South Arcot, Chingleput, Salem, Coimbatore and Malabar districts they returned to head-quarters on 6th March 1915. I am glad to state that the programme of work for 1914–15 has been worked out almost in its entirety. The *talukwar* inspection of villages in the Ambāsamudram taluk, which had inevitably to be postponed, will be taken up early this year.

THE YEAR'S WORK.

6. The important discovery of an Aśōka edict at Maski in His Highness the Nizam's Dominions, recently made by Mr. Beadon deserves prominant mention. Mr. L. Bishop of the Hutti gold-field informed me of it and sent an eye copy of the record for my inspection. The mention of the great Buddhist king both by his title *Dēvānampiya* and his proper name Aśōka, is a special feature which lends particular importance to the record. A separate detailed report on the subject will soon be drawn up and submitted to Government.

The final proof of the *Annual Report* for 1913-14, an advance copy of which was submitted to Government on the 16th July 1914, was read for the last time and passed for printing with the necessary corrections, on the 11th August 1914. The whole of my office establishment was engaged in this and other work connected with the *Annual Report* such as completing the transcripts of the inscriptions, distributing them into the respective files, preparing index tickets for reference, *etc.*, till about the end of July. A summary of my last *Annual Report* was at the same time submitted to the Director-General of Archæology and the Government Epigraphist for India.

7. One hundred and seventy-nine villages were examined and 620 inscriptions copied during the year under report. All the inscriptions included in Appendices B and C have been tentatively transcribed. As many as 105 photographs and 104 sketches were prepared by my Photographer-Draftsman Mr. P. Visvanatha Aiyar. Appendix A includes 11 copper-plates examined during the year. Some of these which are interesting documents of the Eastern Chālukya and the Vijayanagara dynasties, will be noticed in their due place in Part II of this report. Five which belong to the Saṅkarāchārya-*maṭha* at Kumbakonam were received through the kindness of Mr. S. V. Venkatesvara Aiyar, M.A., of the Kumbakonam College. The contents of these also are discussed in my remarks on the Saṅkarāchārya-*maṭha* at p. 116 in Part II below. The originals of No. 10—a Western Chālukya record known as the Togarchēḍu plates and published by Dr. Fleet with facsimile plates in Vol. VI of the *Indian Antiquary*, pp. 85 ff. were secured by me at Nandyal, while I was on my way to Śrīśailam. Mr. Ramabhadrayya brought these plates to me and expressed his willingness by a written arzi to make a present of them to the Madras Museum. He desires that the presentation may be duly acknowledged by Government. The Penugoṇḍa plates secured through the *Karnam* of Kañchasamudram and referred to in Part I, paragraph 9, of my last *Annual Report* have been since purchased for the Government Museum, Madras.

8. Of the miscellaneous work turned out by this office during the year under report may be mentioned : (1) furnishing the Collector of Kurnool with detailed abstracts of 21 inscriptions from Tripurantakam in the Markapur taluk ; (2) preparing for the Archæological Superintendent, a list of villages in the 23 districts where inscriptions had been copied, to facilitate his compiling the new list of ancient monuments for conservation required by Government ; (3) supplying the Honourable the Advocate-General at Madras with a note on the question whether or not water was treated in ancient inscriptions as Crown property ; (4) furnishing Mr. L. Bishop with texts and translations of inscriptions from Hutti, Medrayancota and Kuldakal whose photographs and tracings he had kindly sent to me for examination and (5) deciphering seven Tamil inscriptions for Mr. Bell, the Archæological Commissioner, Ceylon.

CONSERVATION.

9. During my recent visit to Śrīśailam I found a beautiful small temple at the foot of the steps leading to the Pātālagaṅgā from the Mallikārjuna temple. It is in a much neglected condition, its walls and pillars being almost shifted from their positions by the floods in the Kṛishṇā. The temple enshrines a broken marble image of Vṛishāntika (?) leaning against a bull. The pillars are well carved and there are good, though tiny, figures of the several forms of Śiva all round the temple. It deserves to be conserved on account of its architectural details. There are no inscriptions on the temple.

10. The following additions were made to the office library during the year under review :—

Indian Antiquary, Volume XLIII (April to December 1914).
Do. Volume XLIV (January and February 1915).
The Journal of Indian Art and Industry, Nos. 126 and 127.

Annual Report of the Archæological Survey for 1913–14, Southern Circle.
Do. do. Eastern ,,
Do. do. Frontier ,,
Do. do. Burma ,,
Do. do. for 1912–13 and 1913–14, Western ,,

Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, 1912–13.

Epigraphia Indica, Volume XI (Parts VII and VIII).
Do. Volume XII (Parts I and II).

Epigraphia Indo-Moslemica 1911–12.

Epigraphia Zeylanica, Volume II (Part II).

A descriptive catalogue of the Sanskrit manuscripts, Volume XVII by Messrs. Rangacharya and Kuppuswami Sastri.

Annual Report of the Director-General of the Archæological Survey of India for the years 1909–10 and 1910–11.

The Arts and Crafts of India and Ceylon—A. K. Kumaraswami.
Visvakarma (Parts VII and VIII) Do.
Oriental Bibliography, Volumes XXIII and XXIV.
South Indian Palæography.—Dr. Burnell.
Antiquities of Indian Tibet, Part I—A. H. Franke.
The Legend of Gaudama (2 volumes)—Bigandet.
The Mahāwaṁśa—Geiger.
The Private Diary of Ananda Ranga Pillai from 1736 to 1761.
Catalogue of the coins of the Indian Museum (Parts I to IV).
Vishṇupurāṇa (Translation)—Wilson.
The Tamilian Antiquary (2 Volumes).
Jīvakachintāmaṇi.
Maṇimēgalai.
Padiṟṟuppattu.
Pattuppāṭṭu.
Puṟanāṉūṟu.
Śilappadigāram.
Kalittogai.
Śūḷāmaṇi.
Iṟaiyaṉār Agapporul.
Tolgāppiyam (Solladigāram).
Tañjaivāṇaṇkōvai.
Vijayavilāsamu.
Śrīraṅgamāhātmyamu.
Kumārasambhavamu.
Bāla-Vyākaraṇamu.
Lakshmīnārāyaṇīyamu.
Andhra History, Part II.
Pratāparudrīyamu.
Gurubālaprabōdhikā.
Kāḷidāsacharitraprakaraṇamu.
Bhōjaprakaraṇamu.
Biographies of the Telugu poets—Sriramamurti.
Lives of the Telugu poets—Veeresalingam Pantulu.
Rāmadāsacharitamu.
Palnāṭivīracharitramu.
Kākusthavijayamu.
Uttaraharivaṁśamu.
Harivaṁśamu.
Appakāviyamu.
Kuchēlōpākhyānamu.
Bahuḷāśvacharitramu.
Mārkaṇḍēyapurāṇamu.
Sudakshiṇāpariṇayamu.
Kūrmapurāṇamu.

Pañchatantramu.
Kuvalayāśvacharitramu.
Bhīmakhaṇḍamu.
Narasabhūpālīyamu.
Raṅgarāyacharitramu.
Rasikajanamanōbhirāmamu.
Rājaśēkharavilāsamu.
Hariśchandrōpākhyānamu.
Vikramārkacharitramu.
Pāṇḍuraṅgamahātmyamu.
Vasucharitramu.
Āndhra Bhāgavatamu (2 Volumes).
Āmuktamālyada.
Prabhāvatīpradyumnamu.
Kalāpūrṇōdayamu.
Rāghava-Pāṇḍavīyamu.
Bhāratamu (7 Volumes).
Krishṇarāyavijayamu.
Uttararāmāyaṇamu.
Bhāskara Rāmāyaṇamu.
Manucharitramu.
Āndhra Vishṇupurāṇamu.
Rāmābhyudayamu.

List of drawings prepared in the office of the Archæological Superintendent, Madras.

List of photo-negatives prepared in the same office.

Indian Review—Volume XV (Nos. 4 to 12).
Do. Volume XVI (Nos. 1 to 3).

List of villages in the districts of the Madras Presidency (2 copies).

Index to the Travancore Archæological Series, Volume I.

11. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy, during 1914–15 :—

Expenditure—

	RS.	A.	P.
Assistant Archæological Superintendent	5,175	0	0
Establishment	7,868	15	0
Temporary establishment for Ephemeris	840	0	0
Assistant Superintendent's travelling	674	14	0
Establishment travelling	1,930	1	3
Contingencies	2,877	10	4
Famine batta	46	4	1
Total ..	19,412	12	8

Receipts—

By sale of photo-prints	41	5	0

12. Inscriptions copied at the following places are registered in appendices B and C :—

I.—*Bellary district.*—* 32 villages in the Haḍagalli tāluk.

II.—*Chittoor district.*—Ālēṭipalle, Baḍikāyalapalle, Guḍipalle† (hamlet of Bīraṅgi), Kottakōṭa, Mallela.

III.—*Kurnool district.*—Lower Ahōbalam, Upper Ahōbalam, Śrīśailam, Ātmakūr, Nāgalūṭi.

IV.—*Madura district.*—Kottaguḍi, Madura, Pudūr.

V.—*Ramnad district.*—Aruppukkōṭṭai, Emanēśvaram (hamlet of Paramakkuḍi), Kōvilaṅguḷam, Kariśalkuḷam,† Paḷḷimaḍam (hamlet of Tiruchchuḷi), Rāmēśvaram, Śevilipaṭṭi,† Sundarapāṇḍyaṇ, Tiruchchuḷi, Tiruvāḍāṇai, Tōṭṭampaṭṭi †.

VI.—*South Arcot district.*—Chidambaram.

* Ninety-eight other villages were also examined but contained no inscriptions.
† Places marked with a dagger were examined but contained no inscriptions.

VII.—*Tanjore district.*—Kumbakōnam, Dārāśuram, Tirumaṇañjēri, Tiruppanandāl, Tiruvaigāvūr.

VIII.—*Tinnevelly district.*—Śaṅkaranayinārkōyil.

IX.—*Trichinopoly district.*—Trichinopoly (Grand Anicut *), Kāmarasavalli, Puttūr, Raṭnagiri, Tiruveṟumbūr.

X.—*Pudukkottai State.*—Ambukōvil, Ammaṇkurichchi, Śembāṭṭūr, Koḷattūr, Kuṉṉāṇḍārkōyil, Nāṅgupaṭṭi, Peruṅgaḷūr, Satyamaṅgalam, Śittaṉṉavāśal, Tiruvaraṅguḷam, Tiruveṅgavāśal, Veḷḷaṉūr, and Vīraṅkkuḍi.

* This place was examined but contained no inscriptions.

PROGRAMME of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1915–16.

Number.	Name of village.	District.	Nature of the archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.		
1	Agaram	Tinnevelly	Vishṇu temple containing inscriptions.
2	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
3	Dārukāpuram	Tinnevelly	Reported to contain a rock-cut cave.
4	Gūḍalūr	Do.	Do. do.
5	Kaḷugumalai	Do.	Ruined temple containing inscriptions in Vaṭṭeḻuttu characters.
6	Kallupaṭṭi	Madurā	Reported to contain ancient inscriptions.
7	Kattuvappallaipaṭṭi	Salem	Stone in a field containing an inscription.
8	Mahēndragiri	Ganjam	Ancient temples with inscriptions (fresh copies).
9	Pēriyūr (Teṟku)	Tinnevelly	Contains an anicient inscription.
10	Poṉṉēri	Salem	Stone on the roadside contains an inscription.
11	Puliyaṅguḍi	Tinnevelly	Reported to contain a rock-cut cave.
12	Rāmatīrtham	Vizagapatam	Inscription on a Jaina image.
13	Salem	Salem	Old inscription on a boulder in the Paṉamarattupaṭṭi reservoir.
14	Śan'arāvūr	Guntūr	Three temples containing inscriptions.
15	Śāttampaṭṭi	Rāmnād	Reported to contain a Vaishṇava cave temple.
16	Śāyamalai	Tinnevelly	Contains a rock-cut cave.
17	Śendāmarai	Do. ..	Do.
18	Śevvalkuḷam	Do. ..	Do.
19	Śugandalai	Do. ..	Inscriptions in the temple.
20	Teṉmalai	Do. ..	Contains a rock-cut cave.
21	Tirukaḷākkuḍi	Rāmnād	Reported to contain inscriptions.
22	Vipparu (West)	Kistna	Temple containing inscriptions.
	B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.		
1	Ambal	Tanjore	
2	Avaḷūr	South Arcot	
3	Āyal	North Arcot	
4	Bhadrāchalam	Gōdāvari	
5	Kaḷattūr	North Arcot	
6	Karikāla	Do.	
7	Kīḻpulam	Do.	
8	Kīḻviṭi	Do.	
9	Koḷḷukkāḍu	Tanjore	
10	Korukkai	Do.	
11	Kōvilpattu	Do.	
12	Kōvil-Tirumāḷam	Do.	
13	Kuhaiyūr	South Arcot	
14	Miñjūr	Chingleput	
15	Naṅgamaṅgalam	North Arcot	
16	Nāyar	Chingleput	
17	Nayināmalai	Trichinopoly	
18	Pañjaṭṭi	Chingleput	
19	Parakkal-Kōṭṭai	Tanjore	
20	Paravipuram	South Arcot	
21	Pōyavūr	Do.	
22	Perumuḷai	Tanjore	
23	Śembēḍu	South Arcot	
24	Śōḻavaram	Chingleput	
25	Śrīmushṇam	South Arcot	
26	Tayyūr	Chingleput	
27	Tirumakkoṭṭai	Tanjore	
28	Tirumānūr	Trichinopoly	
29	Tirumākkūḍal	Do.	
30	Tiruppukkuḻi	Chingleput	
31	Veḷḷūru	South Arcot	
32	Vṛiddhāchalam	Do.	
33	Yettiyattaḷi	Tanjore	

C.—Detailed survey for inscriptions, taluks.

Bellary district—Adoni taluk.
Guntūr district—Guntūr and Narasaraopet taluks.
Tinnevelly district—Ambāsamudram taluk.

APPENDIX.

A.—List of copper-plates examined during 1914-15.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Bashir Uddin Ahmad, Esq., Collector of Raichur.	Vijayanagara	Sadāśiva-Mahārāya	Śaka 1473, Virōdhikṛit, Āshāḍha, *śu. di.* 11.	Sanskṛit ..	Returned to the Collector of Raichur.	To be published in the *Epigraphia Indica.*	Records that at the request of the chief Ainana-Malukka, Rāmarāja, the Karṇāṭa minister of the king, had the village of Bēvinahaḷḷi together with the hamlet of Ponnāpura in Raṇḍakuṇḍi-*sīma* of Keḷavaḍi-nāḍu in the *valita* (*i.e.* empire) of Hastināvati (*i.e.* Ānegondi), granted to Brāhmaṇas of several *gōtras* and *sūtras.*
2	Collector of Guntur	[Eastern] Chaḷukya.	Vishṇuvardhana (V) [Vishamasiddhi].	Lunar eclipse ..	Do. ..	To be deposited in the Government Museum, Madras.	Do.	Records the grant of the village Raṇḍubaḷḷi in Gudrahāra-*vishaya* to a certain Bavva- (*i.e.* Bhava) śarman of the Kauśika-*gōtra* and the Taittirīya-[śākhā].
3	Do.	Do.	Vishṇuvardhana-Mahārāja (III).	..	Do. ..	Do.	....	Records in very corrupt Sanskṛit that the king granted the village of Māvinṭhipaḷḷi in Vē[ṅgi]-nāḍu-*vishaya* to a certain Sōmayāji Bīra-śarman of the Kauśika-*gōtra*, a resident of village Peruvali.
4	M.R.Ry. S. V. Venkatesvara Aiyar, M.A., Kumbakonam.	Vijayanagara	Vīrapratāpa Veṅkaṭadēva-Mahārāya, ruling at Ghanagiri (*i.e.* Penugoṇḍa).	Śaka 1630, Vikṛiti, Kārttika, *śu. di.* 15, Monday, Rōhiṇī.	Telugu ..	Returned to Mr. Venkatesvara Aiyar.	....	Records grants of lands by the Nayaka king Vijayaraṅga-Chokkanātha [of Madura], for maintaining worship, the feeding of Brahmans, *etc.*, in the Śaṅkarāchārya-*maṭha* at Gajāraṇyakshētra (*i.e.* Jambukēśvaram).
5	Do.	Do.	Śrīraṅgadēva-Mahārāya ..	Śaka 1663, Dundubhi, Tai, 15th day.	Tamil	Do.	....	Records an agreement entered into by the servants of Vijaya-Raghunātharāya Toṇḍaimāṇār with a certain Bavani Venkaṭakṛishṇayya of Kāñchīpuram, regarding the fee (?) due to him from every servant of the Toṇḍaimāṇār.
6	Do.	....	....	Śaka 1608, Prabhava, Vaiśākha, *śu. di.* 15, Saturday, lunar eclipse.	Telugu, (in Nāgarī).	Do	To be published in the *Epigraphia Indica.*	Registers that Mahādēvēndra-Sarasvatī, pupil of Chandraśēkharēndra-Sarasvatī of Śaṁkarāchārya's Śāradā-*maṭha* at Kāñchī, gave to Rāma-śāstrulu of the Hoyisaṇa-Kannaḍi sect, land in the village of Mēlupāka, an annuity of 2 *varāhas* in the *maṭha*, two houses and certain other collections of that village which was included in the jaghir of Chaṅgalapaṭṭu given to the *maṭha* by Akkana and Madanna of Gōlakoṇḍa.

A.—List of copper-plates examined during 1914–15—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks
7	M.R.Ry. S. V. Venkatesvara Aiyar, M.A., Kumbakonam.	Vijayanagara	Krishṇadēva-Mahārāya ..	Śaka 1450, Virōdhin, Vaiśākha, Pūrṇimā, Viśākhā, Tuesday (?)	Sanskrit (in Nāgarī).	Returned to Mr. Venkatesvara Ayyar.	To be published in the *Epigraphia Indica.*	Records that the king made a gift of Vudayambākkam surnamed Krishṇarāyapuram, a village in Chaṅgalipaṭṭu-*sīma* of Valimala-nāḍu in Kalattūr-kōṭṭam in Jayachōla (*i.e.* Jayaṅgoṇḍa-(hōla)-maṇḍalam, a division of the *mahārājya* of Paḍavīḍu, to Sadāśiva-Sarasvatī, a disciple of Chandraśēkhara-Sarasvatī who was a *paramahaṁsa and parivrājakāchārya.*
8	Do	Do.	Do. ..	Śaka 1444, Svabhānu, Mārgaśirsha, *śu. di.* 12 (called *gōdēvadasī.*)	Do.	Do.	Do.	Registers that the king granted Poḍavūru *alias* Krishṇarāyapura, a village situated in Cheṅkaṭṭu-kōṭṭam, a sub-division of Nīrvalūr-nāḍu in Chandragiri-*rājya*, to Chandrachūḍa-Sarasvatī of Kāñchipura, who was [.. disciple of] Mahādēva-Sarasvatī. Another village called Kāṭṭapaṭṭa appears also to have been granted.
9	Collector of Anantapur ..	Do.	Sadāśiva-Mahārāya	Śaka 1470, Kīlaka, Āshāḍha, *śu di.* [12 called] *Prathama-dvādasī*, Sunday.	Sanskrit ..	Returned to the Collector of Anantapur.	Do.	Registers that in the presence of god Viṭṭhalēśvara on the banks of the Tuṅgabhadrā river the king made a gift of the village Kanuma in Muṇḍimaḍugu-*sīma*, a district of the Gutti-*valita* to a number of Brahmans who were required to perform the 16 kinds of services called *shōḍaśōpachāra*-worship to the god Channakēśavadēva at Muṇḍimaḍugu on the bank of the river Pinākinī (*i.e.* Pennar). The grant was made at the request of a certain Appalarāja, son of Krishṇarāja and grandson of Timmarāja of the Solar race.
10	M.R.Ry. Togarchēḍu Ramabhadrayya of Nandyal, Kurnool district.	Western Chalukya.	Vinayāditya Satyāśraya ..	Śaka 611 and 10th year of reign.	Sanskrit (in Telugu).	To be deposited in the Government Museum, Madras.	....	Published by Dr. Fleet in *Ind. Ant.*, Vol. VI, pp. 85 ff.
11	Rev. Isaac Cannady, Sattenapalle.	Eastern Chalukya.	Ammarāja (II)	Śaka 880, Mārgaśirsha, *ba. di.* 13, Friday, Maitrānakshatra (*i.e.* Anurādhā), the Sun being in Dhanus, the Ghaṭa (*i.e.* Kumbha)-lagna and Uttarāyaṇa.	Do.	Will be acquired for the Museum, if available.	To be published in the *Epigraphia Indica.*	States (by mistake) that the king was crowned in this year while yet he was twelve years old and registers the grant of the villages Tāṇḍikoṇḍa and three others for maintaining repairs, offerings, etc., in the temple of Umāmahēśvara (called Samastabhuvanāśraya) which had been constructed at Vijayavāṭa (*i.e.* Bezvada) by king Vijayāditya-Narēndramṛigarāja. A list of teachers of the Kalamukha sect is also given. See remarks on page 90, paragraph 11.

B.—Stone inscriptions copied in 1914.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Udvahanāthasvāmin temple at Tirumananjeri (Mayavaram taluk, Tanjore district).	Chōḷa ..	Tribhuva[na*]chakravartin Kulōttuṅga-Chōḷadēva (III).	2nd year ..	Tamil	Gift of money for a lamp to the temple of Tirumaṇañjēri-Uḍaiyār, by a native of Gaṅgaikoṇḍa-śōḷapuram.
2	On the same wall	Do.	Rājakēsarivarman *alias* Uḍaiyār [śrī] Rājādhirājadēva I.	27+1st ,, ..	Do.	Gift of land for feeding annually one thousand devotees including *śivayōgins* and *tapasvins*, in the temple of Tirukkaṟṟaḷi-Mahādēva at Tirumaṇañjēri near Gaṅgaikoṇḍaśōḷa-chaturvēdimaṅgalam in Kuṟukkai-nāḍu, a sub-division of Rājēndraśiṅga-vaḷanāḍu, on the occasion of the Paṅguṇi-uttiram festival.
3	Do.	Do.	Rājakēsarivarman [*alias*] Uḍaiyār śrī-Rājādhirājadēva I.	[2]7th year, Ṛishabha, *ba. di.* 6, Thursday, Śravaṇa.	Do.	Damaged. Registers a gift of land to the same temple.
4	Do.	Do.	Parakēsarivarman *alias* Vikrama-Chōḷadēva.	5th year, Makara, *śu. di.* 10, [Wednesday, Mṛigaśira].	Do.	Gift of land by the great assembly of Karikālaśōḷa-chaturvēdimaṅgalam in Kuṟukkai-nāḍu, a sub-division of Vaḍagarai-Virudarājabhayaṅkara-vaḷanāḍu, which had assembled together in the temple of Karikālaśōḷa-Viṇṇagar-Āḷvār situated in the centre of the village.
5	On the north, west and south walls of the same shrine.	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva I.	8th year ..	Do. .. .	Gift of land. States that at the request of Muṇaiyadaraiyar the royal secretary (*tirumandira-ōlai*), Vikkiramaśiṅgaviḷupparaiyar issued the order.
6	On the west wall of the same shrine ..	Do.	Rājarājakēsarivarman (Rājarāja I) ..	16th ,, ..	Do.	Gift of 96 sheep for a lamp to the temple of Maṇavāḷapperumāḷ at Tirumaṇañjēri near Viḍēlviḍugudēvi-chaturvēdi [maṅgalam*] which was a *brahmadēya* in Vaḍagarai-Kuṟukkai-nāḍu, by Māraṇ Tiṭṭai of Ambar, a village in the same *nāḍu*.
7	On the same wall	Do.	Parakēsarivarman *alias* Rājēndradēva ..	9th ,, ..	Do.	Unfinished. Gift of a gold diadem to the temple of Tiruverudupāḍi-uḍaiya-Mahādēva at Gaṅgaikoṇḍaśōḷa-chaturvēdimaṅgalam in Kuṟukkai-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, by Karuṇakaraṇ Muḍigoṇḍaśōḷaṇ *alias* Vaḷavarāja-Mūvēndavēḷaṇ, a native of Koṭṭaiyūr in the same *nāḍu*.
8	Do	Do.	Parakēsarivarman *alias* [Chakravartin] Vikrama-Chōḷadēva.	5th ,, ..	Do.	Unfinished. Seems to record a gift of land by the members of the assembly of Gaṅgaikoṇḍaśōḷa-cha[tu]rvēdimaṅgalam in Kuṟukkai-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu, to the temple of Tirumaṇañjēri-uḍaiya-Mahādēva.
9	Do.	Do.	Rājarājakēsarivarman (Rājarāja I) ..	6th ,, ..	Do. ..	Registers that at the command of Uḍaiyapirāṭṭiyar, the mother of Uttama-Chōḷadēva, the *pīḍiligai-vāri* Ā[rū]raṇ Kambaṇ *alias* Tirukkaṟṟaḷi-Pichchaṇ of Tirumaṇañjēri gave 16 *kaḷañju* of gold for sandal paste, offerings, cloth and oil (for lamps) to the god Mahādēva at Tirumaṇañjēri which is here stated to be near the *brahmadēya* of Kaḍalaṅguḍi in Vaḍagarai-Kuṟukkai-nāḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
10	On the west and south walls of the same shrine.	....	....	....	Tamil	Registers an order of Uḍaiyapirāṭṭiyar, the officers Kandāḍai-Nambi and Pichchaṉ who constructed the temple at Tirumaṇañjēri and makes provision for the daily expenses in the temple.
11	On the south wall of the same shrine ..	Chōḷa	Parakēsarivarman	4th year ..	Do.	Gift of 96 sheep for a lamp, of a lamp-stand and of the stone on which this inscription is engraved, to the temple of Paramasvāmin at Tirumaṇañjēri, by a woman-servant (*peṇḍāṭṭi*) attached to the (royal ?) kitchen at Tañjāvūr.
12	On the same wall	Do.	Rājarājadēva (III)	17th „ ..	Do.	Gift of 45 *kāśu* for a lamp and a lamp-stand made of *tarā*, by a native of Tūṟṟukkuḍi in Paṉaiyūr-nāḍu.
13	Do.	....	....	....	Do.	Gift of 96 sheep for a lamp by a native of Ārkāḍu in Ārkkāṭṭu-kūṟṟam.
14	Do.	Chōḷa	Parakēsarivarman	4th year ..	Do. .. .	Gift of a dish, a trumpet, a hanging lamp, a bell and an image to the same temple by Muṇḍaṉ Araṅgaṉ *alias* Nāṟṟppattennāyira Panmahēśvara Māyilaṭṭi. It is stated that the stone on which this inscription is engraved, was also his gift.
15	Do.	....	....	....	Do.	Registers the gift of a stone by the residents of Tiruppū[ka]llūr.
16	Do.	....	....	....	Do.	Records that [Ma]ṇavaṉ-Maṉṟaṉ *alias* Vīraśeṭṭi presented this stone.
17	Do.	....	....	....	Do.	Mentions the name of the servant who plays on the pot-drum (*kuḍamiḷā*) in the temple of Paramasvāmin at Tirumaṇañjēri.
18	Do.	....	....	....	Do.	Registers the presentation of a stone to the temple of Tirumaṇañjēri-Āḷvār by a certain Araṅgaṉ Śandirā-[di*]ttaṉ.
19	Do.	Chōḷa ..	Parakēsarivarman *alias* Chakravartin Vikrama-Chōḷadēva.	3rd year ..	Do.	Incomplete. A portion of the inscription is probably lost.
20	Do.	....	....	....	Do.	Gift of the stone by a certain Taḷi Tiruvaḍikkāri.
21	Do.	Chōḷa	Rājakēsarivarman	2nd year ..	Do.	Registers an arrangement made by Uḍaiyapirāṭṭiyar Śembiyaṉ-Mahādēviyar, the mother of Uttama-Chōḷadēva, regarding the various items of expenditure in the temple of Tirukkaṟṟaḷi-Mahādēva at Tirumaṇañjēri, to be met from the income of paddy from the 14 *vēlis* of land in Mūlaṅguḍi in Nallaṟṟūr-nāḍu.
22	On the main *gōpura* of the same temple, left of entrance.	....	....	....	Do.	States that the *gōpura* was built by Nallama-Nāyakkar of Neḍuṅguṉṟam.
23	On the second *gōpura* of the same temple, right of entrance.	....	....	....	Grantha ..	Quotes certain verses from the *Agnipurāṇa* in praise of the god Udvāhanātha.
24	On the north wall of the central shrine in Madhyānēśvara temple in the same village.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva[I].	. . . Sunday, Hasta.	Tamil ..	Built in at the end. Refers to the 11th, 12th and 13th years of Kōpperuñjiṅgadēva and seems to state that certain persons [left the village ?] without paying the taxes.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
25	On the same wall	Paṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Paṇḍya I.	11th year, Rishabha, *ba. di.* 14, Sunday, Rōhiṇī.	Grantha and Tamil.	Commences with the words *samasta-jagad-ādhāra etc.* Refers to a transaction made in the 11th year of the reign of Kōpperuñjiṅgadēva regarding certain lands belonging to the temple of Tiru-Edirkoḷpaḍi-Uḍaiyār in Kuṟukkai-nāḍu a sub-division of Virudarājabhayaṅkara-vaḷanāḍu.
26	Do.	....	....	....	Tamil	States that provision was made for the worship in and repairs to the temple of Edirkoḷpaḍi-Tambirāṉār of Tirumaṇañjēri, by a certain Deyvanāyakaṉ of Arivalam.
27	On the south wall of the same shrine ..	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	3rd year ..	Do.	Gift of a night-lamp to the temple of Tiru-Edirkoḷpaḍi-Uḍaiyār in Kuṟukkai-nāḍu a sub-division of Virudarājabhayaṅkara-vaḷanāḍu, by Arasukkaḍiyāṉ Tirunīlakaṇḍaṉ Śēramāntōḷaṉ of Kīraṉūr who constructed it of stone.
28	On the same wall	Do.	Tribhuvanachakravartin Rājarājadēva ..	6 + 1st ,, ..	Do.	Records that the wife of Kaṇṇamaṅgalamuḍaiyār Vīmappiḷḷai and daughter of Puliyūruḍaiyāṉ Ādittadēvaṉ Miḷalaināṭṭukkōṉ gave money and lands for building the shrine of Tirukkāmakkōṭṭam-uḍaiya-Nāchchiyār, a monastery (*pugai*) called Ālālasundara for the use of Pugalivēndar of Pūṇḍi and for offerings, lamps, *etc.*
29	On the east wall of the central shrine in the Aruṇajaṭēśvara temple at Tiruppanandal (Kumbhakonam taluk, Tanjore district).	Do.	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadē[va*] I.	8th ,, ..	Do.	Portions built in. Gift of 96 sheep for a lamp to the temple of Tiruttaṭakēśvaram-Uḍaiyār at Tiruppaṇandal.
30	On the southern entrance into the same shrine, left side.	Do.	Rājakēsarivarman	18th ,, ..	Do.	Gift of 90 sheep for a lamp to the temple of Tiruttaṭakai-Īśvaragarattu-Mahādēva-Bhaṭāra at Tirupparandal which was a *dēvadāna* in Vaḍagarai-Maṇṇi-nāḍu, by Kōvaṉ Amudaṉ a native of Karuppūr in the same *nāḍu*. Below this record is a fragment which seems to provide for offerings and a flower-garden evidently to the same temple.
31	On the same entrance, right side	....	....	....	Do.	A portion of the stone is cut away. Records a gift of land (by purchase) for offerings to the god Śivalōkaviṭaṅkadēva and the goddess, by Kīrttirājarāja *alias* Rājarāja Gandharuva-Mārāyaṉ.
32	On the northern entrance into the same shrine, right side.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	29th year ..	Do.	Gift of 90 sheep for a lamp to the temple of Tiruttaṭakēśvarattu-Mahādēva at Tiruppaṇandal a *dēvadāna* in Vaḍagarai-Maṇṇi-nāḍu, by Iraiyaṉ Madēvaṉ of Kumāramaṅgalam in Ambar-nāḍu.
33	On the same entrance, left side	Do.	Do. do.	Do. ..	Do .. .	Gift of land for offerings to the same temple by a native of Karambiyam in Eyi-nāḍu.
34	On the south wall of the *maṇḍapa* in front of the same shrine.	....	....	....	Do.	Refers to the metallic image of Kshētrapāladēva consecrated by a certain Rājarājakka Tirupamārāyeṉ and registers a gift of land to it for offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the same wall	Chōḷa	Tirubhuvanachakravartin Kulōttuṅga-Chōḷadēva.	20th year ..	Tamil	Gift of land for a lamp by a native of Kaṇṇi-Kuḷattūr in Pulivala-nāḍu a sub-division of Kāliyūr-kōṭṭara in Jayaṅgoṇḍaśōḷa-maṇḍalam.
36	On the north wall of the first *prākāra* of the same temple.	Pāṇḍya ..	. . . . chakravartin Perumāḷ Kulaśēkharadēva.	2nd year, Makara, *śu. di.* 3, Monday, Śravaṇa.	Do.	Built in at the beginning. Sale of land to the temple [at Tiruppanandāḷ] which is said to be a *brahmadēya* in Maṇṇi-nāḍu a sub-division of Vaḍagarai-Virudarājabhayaṅkara-vaḷanāḍu, by the assembly of the same village.
37	On the same wall	Do ..	Jaṭāvarman [*alias*] Tribhuvanachakravartin [Pe]rumāḷ Sundara-Pā[ṇḍyadēva].	Lost, Kanyā, *śu. di.* [8], Sunday, Uttarāshāḍha.	Do.	Built in at the end. Gift of land for offerings *etc.*, on festival days, to the temple of Tiruttāṭakīśvara-ramuḍaiya-Nāyaṇār at Tiruppanandāḷ by the same assembly.
38	Do.	Do. ..	Māravarman [*alias*] Tribhuvanachakravartin Vīra-Pāṇḍya[dēva].	[2]6th year, Vṛiśchika, *śu. di.* 14 [Sunday, Pushya].	Do.	Gift of land to the same temple by the residents of the village who purchased it from the village assembly.
39	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Maḍurai (Madura)'.	9th year ..	Do.	Gift of money to the temple of Tiruttāṭakai-Īśvaram-Uḍaiyār at Tirup[p]arandāḷ in Maṇṇi-nāḍu a sub-division of Virudarājabhayaṅkara-vaḷanāḍu for bathing the god daily in *Pañcha-gavya*.
40	Do.	Do.	[Tribhuva]nachakravartin Kulōttuṅga-Chōḷadēva.	8th year, Makara, *śu. di.* 2, Wednesday, Śravaṇa.	Do.	Built in at the beginning. Gift of land for offerings to the images of Tirukkaḍavūr Kuṅgiliyakkalaiya-Nāyaṇār and other Śaiva devotees set up in the temple at Tirupparandāḷ, by a person bearing the same name.
41	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura)'.	9th year, Ṛishabha, *ba. di.* 10, Monday, Pūrvabhadrapadā.	Do.	Unfinished. Gift of land to the same temple by the servants of Tirukkāmakkōṭṭamuḍaiya Periya-Nāchchiyār in this temple.
42	Do.	Vijayanagara ..	Immaḍi . . . . . son of Vīrapratāpa-Dēvarāya-Mahārāya, 'who was pleased to institute the elephant hunt'.	Śaka 1369, Kshaya.	Do.	Damaged at the end. Gift of land for conducting the festival of Mārga-i-Tiruvādirai. Mentions a place called Iḍavai *alias* Pāṇḍiyaṇai-ven-kaṇḍa-Śōḷa-chaturvēdimaṅgalam in Maṇṇi-nāḍu.
43	On the east wall of the same *prākāra* ..	Chōḷa	Rā[jak]ēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷa[dēva] (II).	Lost	Do.	Gift of land by purchase. Quotes the 15th year of Vikrama-Chōḷadēva.
44	On the same wall	Do.	Tribhuvanachakravartin Rājarāja (III) ..	3rd year ..	Do.	Gift of land to the temple of Tiruvajanīśvaram-Uḍaiyār. The signatories are Vayirādarāyaṇ, Virādarājaṇ and Toṇḍaimaṇ. Refers to the 15th year, probably, of his predecessor.
45	On the south wall of the same *prākāra* ..	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin [Rājarājadēva].	. . ., Makara, *ba. di.* 10, Monday, Viśākhā.	Do.	Gift of land for opening a road through which the god had to be taken in procession to the (river) Koḷḷiḍam, on festive occasions.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the same wall	Chōḷa	Rājakēsari[varman *alias*] Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th year ..	Tamil .. .	Registers the sale by a temple priest of his right of worship on four and half days in the month to recoup a portion of money which he was unable to pay towards his misappropriation of gold and silver ornaments, bronze utensils, *etc.*, belonging to the temple. The embezzlement, it is stated, was detected in the 28th year of the king. Reference is also made to similar misappropriations by the same person, detected in the 3rd year of Adhirājēndra-dēva and in the 8th and 21st years of Kulōttuṅga-Chōḷa-dēva, when the temple treasury was inspected by Rājarāja-Mūvēndavēḷar, Sēnāpati Pallavarājar and Sēnāpati Nandiyarājar respectively. The amounts which he had thus to make good were also included in the present sale.
47	Do.	....	....	2[9]th ,, ..	Do	This inscription probably refers to the same king as No. 46. Records similar sales of the right of worship held by five other temple priests on account of similar misappropriations.
48	On the south wall of the *maṇḍapa* in front of the central shrine in the Bilvanathēśvara temple at Tiruvaigavur (Papanasam taluk, Tanjore district).	Pallava ..	Nandivarmarāja	22nd ,, ..	Do.	Gift of land for offerings and a lamp, to the temple of Tiruvaigāvuḍaiya-Mahādēva. States that this is only a copy of a stone inscription.
49	On the same wall	Chōḷa	Parakēsarivarman *alias* [Tri]bhuvana[cha]kravartin Kulōttuṅga-Chōḷadēva (II).	5th ,, ..	Do.	Unfinished. Mentions Moykuḍi in Ēmappērūr-nāḍu, a sub-division of Rājarāja-vaḷanāḍu and the temple of Tiruvaigāvuḍaiyār in Iṉṉambar-nāḍu, a sub-division of Vaḍagarai-Vikramaśōḷa-vaḷanāḍu.
50	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II).	1[1]th ,, ..	Do.	Gift of 30 *kāśu* for a lamp by a dancing girl (*dēvaraḍiyāḷ*) of the temple of Tiruvaigāvuḍaiyār in Aṇḍaṭṭu-kūṟṟam, a sub-division of Vikramaśōḷa-vaḷanāḍu.
51	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva	40th ,, ..	Do.	States that Pūṇḍi-uḍaiyāṉ Śūriyaṉ Pavaḷakkuṉṟaṉār *alias* Vaṉṉāḍuḍaiyār of Paravaichchuṟṟu-Pūṇḍi in Rājarāja-vaḷanāḍu petitioned to the king in his 32nd year and built of stone the central shrine and the *maṇḍapa* of the temple of Tiruvaigāvuḍaiya-Mahādēva in Aṇḍaṭṭu-kūṟṟam, a sub-division of Ulaguyyavandaśōḷa-vaḷanāḍu after removing the old brick structure which was dilapidated. He also increased the temple *dēvadāna* by supplementing it with gift of lands in the village of Kaḷappākuḍi in Viṟai-kūṟṟam to meet the additional requirements of the temple.
52	Do.	Do.	Tribhuvana[chak]ravartin Rājarājadēva ..	7th ,, ..	Do. ..	Gift of gold for three lamps to the shrine of Tirumāḷigai-Piḷḷaiyār, by a native of Paḷavālakkuḍi in Viḷainādu which was a sub-division of Jayaṅgoṇḍaśōḷavaḷanāḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
53	On the same wall	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II).	17th year ..	Tamil	Damaged. Gift of money for offerings to the image of Nittavinōdakalyāṇasundaradēva set up in the temple at Tiruvaigāvūr.
54	On the south and west walls of the same *maṇḍapa.*	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), and the crowned head of the Pāṇḍya.'	20th ,, ..	Do.	Gift of paddy by the temple servants to the sacred monastery (*tirukkugai*) of Tirumuḍiyālnaḍandāṉ which was presided over by Nānandūr-Uḍaiyār Pugalivēndar.
55	On the west wall of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Rājarājadēva ..	7th ,, ..	Do.	Unfinished. Mentions Tillaināyakaṉ Kaṇavadi-Nambi *alias* Madhurāntaka Vaṉṉāḍuḍaiyāṉ of Paravaichchuṟṟu-Pūṇḍi in Rājarāja-vaḷanāḍu.
56	On the same wall	Do.	[Tribhu]vanachakravartin Rājēndra-Chōḷadēva (III).	5th year, Mēsha, [*su. di.*] 4, Monday, Rōhiṇī.	Do.	Damaged. Sale of land. Mentions Vāmaśiva-Mudaliyār of the lineage of the Mudaliyārs of Śelva-Tiruvārūr and the image of Villavana-Perumāḷ in this temple.
57	On the north wall of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having been pleased to take Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	33rd year, Mithuna, *ba di* 9, Monday, Rēvatī.	Do.	Sale of a land and two houses for arrears of revenue due on a *dēvadāna* land. The arrears were found out by Piḷḷai Muṉaiyadaraiyar who was in charge of the temple lands, by auditing the accounts from the 24th to the 33rd year.
58	On the same wall	Do.	Do. do.	Do.	Do. ..	Built in at the bottom. Refers to the *dēvadāna* village Tribhuvanamādēvi-chaturvēdimaṅgalam. Registers a similar transaction as in No. 57.
59	Do.	Vijayanagara ..	Vīrapratāpa Dēvarāya-Mahārāya	Śaka 1351, Saumya, Vṛiśchika, *ba. di.* 10, Monday, Hasta.	Do. ..	Registers an agreement entered into by the assembly of Parāntaka-nāḍu, a sub-division of Iṉṉambar-nāḍu, and the *Valaṅgai* 98 and the *Iḍaṅgai* 98 sects., regarding the payment of dues to the king (*rājagaram*).
60	On the east and north walls of the same *maṇḍapa.*	Chōḷa . ..	Tribhuvanavīradēva, 'who having been pleased to take . . . . . Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	33rd year Mithuna, *ba.di.* 9, Monday, Rēvatī.	Do. ..	Built in at the beginning. Registers a transaction similar to that of No. 57 above. The land was sold to the temple of Nittavinōda-Īśvaram-Uḍaiyār at Tiruvaigāvūr in Iṉṉambar-nāḍu, a sub-division of Vaḍagarai-Vikkiramaśōḷa-vaḷanāḍu.
61	On the north wall of the central shrine in the Kārkōṭakēśvara temple at Kamarasavalli (Udaiyarpalaiyam taluk, Trichinopoly district).	Do.	[Parakēsarivarman *alias*] Vīra-Rājēndra-Chōḷadēva, (*i e.*, Rājēndra-Chōḷa I).	17th year	Do. .	Portions lost. Gift of land to the temple of Tirunallūr-Mahādēva.
62	On the same wall	Do.	Rājakēsarivarman *alias* Rājarājadēva I ..	20th year, Kanyā, Wednesday, Kṛittikā.	Do. .	Incomplete. Mentions an assembly of 80 persons.
63	Do.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva I	29th year ..	Do. ..	Gift of 15 *kaḷañju* of gold for a lamp to the temple of Tirunallūr-Mahādēva at Kāmaravalli-chaturvēdimaṅgalam a *brahmadēya* in Mirai-kūṟṟam which was a sub-division of Vaḍagarai-Rājēndra-siṁha-vaḷanāḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
64	On the same wall	Chōḷa	Rājarāja-Rājakēsarivarman (Rājarāja I) ..	26th year ..	Tamil ..	Gift of 10 *kaḷañju* of gold for a lamp to Mahādēva of Tirukkārkōṭakīśvaram at Tirunallūr in Kāmaravalli-chaturvēdimaṅgalam, a *brahmadēya* in Viṟai-kūṟṟam.
65	Do.	Do.	Para[kēsarivarman] *alias* Uḍaiyār śrī-Rājē[ndra]-Chōḷadēva I.	29th year, Ṛishabha, Wednesday, Ārdrā.	Do.	Gift of land by the great assembly of Kāmaravalli-chaturvēdimaṅgalam to Śākkai Mārāyaṉ Vikramaśōḷaṉ for performing the dance (?) *Śākkai-kūttu* thrice on each of the festivals Mārgaḷi-tiruvādirai and Vaigāśi-tiruvādirai.
66	On the north, west and south walls of the same shrine.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.	27th year, Tulā, *śu. di.* 10, Sunday, Śatabhishaj	Do.	Gift of land for a flower-garden by the assembly of Kāmaravalli-chaturvēdimaṅgalam a *brahmadēya* in Viṟai-kūṟṟam which was a sub-division of Ōḻayiṉōda-vaḷanāḍu.
67	On the west wall of the same shrine ..	....	..	17th year ..	Do.	Sale of land in Vaṇṇam *alias* Madurāntakanallūr, a *dēvadāna* village belonging to the temple of Kārkōṭīśvaram-Uḍaiyār, in Viṟai-kūṟṟam a sub-division of Vikramaśōḷa-vaḷanāḍu.
68	On the same wall	Chōḷa	Rājarāja-Rājakēsarivarman (Rājarāja I) ..	15th ,,	Do.	Gift of land for the offering of *akkāraḍalai* on the festival day of Mārgaḷi-tiruvādirai.
69	Do.	Do.	Rājarāja-Rājakēsarivarman *alias* Rājarājadēva I.	22nd year, Dhanus, *śu. di* 9, Monday, Rēvatī.	Do.	Gift of tanks and ponds for supplying red-lotuses daily during the month of Dhanus, to the Mahādēva temple.
70	Do.	Do. .. .	Rājakēsarivarman *alias* Rāja-Rājarājadēva I	24th year ..	Do.	Gift of land for sandal paste to Tirunallūr-Mahādēva of the temple of Tirukkārkōṭīśvaram at Kāmaravalli-chaturvēdimaṅgalam by a native of Priyadhīramaṅgalam.
71	Do.	Do.	Rājarājadēva (III)	17th year and 37th day.	Do. . ..	Sale of land. The transaction was the same as in No. 67 above.
72	On the west and south walls of the same shrine.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷa-[dēva] I.	8th year, Tulā, Friday, 9, Śravaṇa	Do.	Gift of land. The assembly is stated to have met at the temple of Śrī-Kayilāsamuḍaiyār in this village.
73	On the same walls	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.	26th year, Makara, *śu. di.* 13, Thursday, Ārdrā.	Do.	Makes provision for festivals and *śrī-bali* in the temple of Śrīkailāsa *alias* Rājēndraśōḷa-Īśvaram-Uḍaiyār.
74	On the south wall of the same shrine ..	Do.	Rājakēsarivarman	5th year, Makara, Friday, Punarvasu.	Do.	Gift of land for *śidāri* by Bālāśiriya-Bhaṭṭaṉ Śīlaṉ Kūttaṉ of Ādaṉūr, a *dēvadāna* and *brahmadēya* in Iṉṉambar-nāḍu.
75	On the same wall	....	..	..	Do.	Gift of two stones by Kāḍaṉ Aḍigaḷ of Arunalūr.
76	Do.	Chōḷa	Rājarāja-Rājakēsarivarman, 'who destroyed the ships at Śālai' (Rājarāja I).	13th year ..	Do.	Portions of this inscription are written over an erasure. Gift of fifteen *kaḷañju* of gold the interest on which was to be given to those who recited the Taḷavakārasāmavēda on the day of Tiruvādirai in the month of Mārgaḷi.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōḷa	Rājarāja-Rājakēsarivarman (Rājarāja I) ..	17th year ..	Tamil	Gift of gold for the mid-day offerings on new-moon days. Kāmaravalli-chaturvēdimaṅgalam is mentioned as a *brahmadēya* in Vaḍagarai-Rājarāja-vaḷanāḍu.
78	Do.	Do.	Parakēsarivarman	9th year, Dhanus, Thursday, Kṛittika.	Do.	Gift of land for conducting the services of *śrībali* and *tiruppaḷḷi-eḻichchi*. Mentions Kōdaṇḍarāma-vāykkāl.
79	On the north wall of the *maṇḍapa* in front of the same shrine.	....	....	..	Do. .. .	Records that the *maṇḍapa* was constructed by Araiyaṉ Tiruvaraṅgamuḍaiyāṉ Appaṇiṉum-nalla Śembiyadaraiyaṉ of Pudukkuḍi.
80	On the same wall	Chōḷa	. . . . . Chakravartin Vikrama-Chōḷadēva.	14th year ..	Do.	Built in at the end. Gift of land. Mentions that Veṇkāḍaṉ Paṇḍaraṅgamuḍaiyāṉ *alias* Neṟiyuḍaichchōḷa Pallavarāyar, a native of a village in Marudāḍu-nāḍu, a sub-division of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, was also present in the assembly.
81	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	Do ..	Do.	Gift of 10 *kaḷañju* of gold for a lamp to the temple of Tirukkāḷkōḍiśvaram-uḍaiya-Nāyaṉār at Kāmaravalli-chaturvēdimaṅgalam in Viṟai-kūṟṟam, a sub-division of Vikramachōḷa-vaḷanāḍu.
82	On the south wall of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	50th year ..	Do.	Incomplete. Gift of money for three lamps. States that Kāmaravalli-chaturvēdimaṅgalam was a *brahmadēya* in Viṟai-kūṟṟam, a sub-division of Vaḍagarai-Ulaguyyavandaśōḷa-vaḷanāḍu.
83	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura).'	10th ,, ..	Do.	Gift of money for a lamp and midnight offerings and for betel leaves, areca-nuts, a knife (*kiḷikkatti*) and a pair of scissors to the god and goddess, by a native of Ālaṅguḍi.
84	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.	50th ,, ..	Do.	Gift of land for worship to the temple of Tiruvagattīśvaramuḍaiya-Mahādēva at Vaḷavaṉ-Puḷiyaṅguḍi in Vaḍagarai-Ulaguyyavandaśōḷa-vaḷanāḍu. Mentions the irrigation channels Kōdaṇḍarāma-peruvāykkāl and Avanigandharva-vāykkāl.
85	Do.	Do.	Vikrama-Chōḷadēva	4th ,, ..	Do.	Gift of money for a lamp to the temple of Tirukkaṟkōṭi-Īśvaramuḍaiyār at Kāmadavalli-chaturvēdimaṅgalam in Miṟai-kūṟṟam, a sub-division of Gēyavinōda-vaḷanāḍu.
86	Do.	....	....	....	Do.	Records that Araiyaṉ Tiruvaraṅgamuḍaiyār *alias* Śembiyadaraiyar of Pudukkuḍi covered this *maṇḍapa* with flat tiles.
87	Do.	Chōḷa	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva II.	3rd year, Siṁha, *śu. di.* 12, Thursday, Śravaṇa.	Do.	Gift of land for two lamps.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
88	On the east wall of the first *prākāra* of the same temple.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Vīra Pāṇḍyadēva.	10th year ..	Tamil	Assignment of certain customs duties on articles of merchandise for repairs to the temple of Tirukkaṟkōṭiśuramuḍaiya-Nāyaṉār at Kāmadavalli-chaturvēdimaṅgalam, by the people of the 18 countries and the 79 *vaḷanāḍus*.
89	On the entrance into the *gōpura* of the same temple, right side.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	2[2]nd „ .	Do.	Gift of oil by the oil merchants for bathing the god with it, on Saturdays.
90	In the same place	Do.	Do. ..	15 + 1st year..	Do.	Gift of a silver forehead-plate by a native of Toḷumūr.
91	On the same entrance, left side	Do.	Do. ..	19th year, Vṛiśchika, *śu. di.* 11, Wednesday, Śatabhishaj.	Do.	Gift of oil for lamps.
92	On the east wall of the Gaṇapati shrine in the same temple.	Do.	Do. ..	10 + 1st year ..	Do.	Records that the assembly of Kāmadavalli-chaturvēdimaṅgalam arranged to have the village administration (*grāma-kārya*) attended to by those who consented to vacate their seats by the year, according to the old custom.
93	On the north wall of the same shrine ..	Do. . ..	Tribhuvanachakravartin Rājē[n]dra-Chōḷadēva.	14th year, Vṛiśchika, *ba. di.* 5, Thursday, Punarvasu.	Do. . ..	Gift of land for maintaining a flower-garden to the temple of Kāmadavalli-chaturvēdimaṅgalam in Viṟai-kūṟṟam in Vaḍagarai-Vikramachōḷa-vaḷanāḍu.
94	On the same wall	Hoysaḷa ..	Pratāpachakravartin Vīra-Sōmēśvara ..	5th year .	Grantha and Tamil.	Records that the king in settling the dispute between the temple managers and a private individual regarding the ownership of the village Vaṇṇam *alias* Madurāntakanallūr, decided that it should be enjoyed as a temple property.
95	On the east, north and west walls of the Chaṇḍikēśvara shrine in the same temple.	Chōḷa ..	[Tribhuva]nachakravartin Rājēndra-Chōḷadēva.	12th year, . . . *śu. di.* 3, Friday.	Tamil	Gift of land to the Tirujñānaśambandaṉ-*tirumaḍam* by Kuṉṟaṅkiḷaṉ Tirunāvukkaraśudēvaṉ, a native of Ūṟṟukkāṭṭu-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam and a devotee of the temple.
96	On the north wall of the central shrine in the Pipilikēśvara temple at Tiruverumbur (Trichinopoly taluk, Trichinopoly district).	....	....	23rd year ..	Do.	Records the construction of a sluice and the opening of a channel for irrigation, on payment of 410 *kaḷañju* of gold.
97	On the same wall	Chōḷa	Rājarājakēsarivarman *alias* Rājarājadēva (I).	25th „ ..	Do.	Gift of 5 *kaḷañju* of gold for a lamp to the temple of the Āḷvār on the hill (Tirumalai-Āḷvār) at Tiruveṟumbiyūr in Śrīkaṇṭha-chaturvēdimaṅgalam which was a *brahmadēya* in Viḷā-nāḍu, a sub-division of Teṉkarai-Pāṇḍikulaśani-vaḷanāḍu.
98	Do.	Do.	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	11th „ .	Do.	Gift of 34 sheep for a lamp to the shrine of Gaṇapati in the same temple. The donor was one of the managing members of the village assembly (*āluṅgaṇattār*).
99	Do	Do.	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva I.	5th „ .	Do. .. .	Registers a gift of land for offerings to the temple of Tirumalai-Āḷvār by the residents of Tiruveṟumbiyūr in Vaḍakavira-nāḍu, a sub-division of Teṉkarai-Pāṇḍikulaśani-vaḷanāḍu. The grant was made in the 21st year of Rājarāja I. Mentions the measuring rod *māḷigai-kōl*.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
100	On the same wall	Chōḷa	Parakēsarivarman *alias* śri-Rājēndra-Chōḷadēva I.	3rd year ..	Tamil	Gift of 8 *kāśu* for a lamp to the temple of Tiruveṟum-[bisvaramudaiya-Mahādēva], by one of the managing members of the assembly (*āḷuṅgaṇattār*) of Śrīkaṇṭhachaturvēdimaṅgalam, a *brahmadēya* in Viḷā-nāḍu which was a sub-division of Pāṇḍikulāśani-valanāḍu.
101	Do.	Do. .. .	Rājakēsarivarman	7th year, Makara, Tuesday, Ārdrā.	Do.	A portion of the inscription is covered by the water-cistern. Gift of land for feeding 3 *Śivayōgins* and 2 Brāhmaṇas in the choultry on the sacred hill of the Āḷvār at Tiruveṟumbiyūr.
102	Do.	Do.	Do.	7th year ..	Do.	Sale of land for digging a channel from the tank at Śrīkaṇṭha-chaturvēdimaṅgalam for irrigating the lands purchased from the assembly of Peruveṅgūr.
103	Do.	Do.	Do.	5th ,, .	Do.	Gift of land for feeding 15 Brāhmaṇas by Vēḷāṉ Vīranārāyaṇaṉ *alias* Śembiyaṉ Vēdivēḷār of Śiṟudavūr in Kiḷiyūr-nāḍu.
104	Do.	Do.	Do.	7th year, Makara, Thursday, Mūla.	Do.	Sale of land by the assembly of Peruveṅgūr to Vēḷāṉ Vīranāraṇaṉ *alias* Śembiyaṉ Vēdivēḷāṉ, mentioned in No. 103. He is here stated to have constructed the *śrīvimāna* of Tiruveṟumbiyūr-Āḷvār. Mentions Murukkūr, a hamlet of Uttamaśīli-chaturvēdimaṅgalam.
105	Do.	Do.	Do.	7th year, Siṁha. Saturday, Rōhiṇī.	Do.	Sale of the right of levying a definite quantity of paddy on lands by the assembly of Śrīkaṇṭha-chaturvēdimaṅgalam, to Śembiyaṉ Vēdivēḷāṉ mentioned above, for the purpose of digging the village tank.
106	Do.	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva I.	[3] 7th year ..	Do.	Damaged.
107	Do.	....	....	....	Do.	Damaged. Seems to record a gift of land for offerings to Piḷḷaiyār Kshētrapāladēva, in the same temple. It is stated that Śrīkaṇṭha-chaturvēdimaṅgalam was a *brahmadēya* in Mīgōḷai-[nāḍu], a sub-division of Pāṇḍikulāśani-valanāḍu.
108	On the north and west walls of the same shrine.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	36th year	Do.	Seems to register a sale of land to Śattaṉ Taṇakkaṉ of Śiṟuvāli-nāḍu who set up the image of Umābhaṭṭāraki in the temple of Tiruveṟumbiyūr-Āḷvār.
109	On the same wall	Do.	Rājarājakēsarivarman *alias* Rājarājadēva I.	27th ,, ..	Do.	Gift of land for two lamps. Reference is made to a general tour of inspection by the king (*dēvargaḷ*) when, Kāḷi Ādittaṉ appears to have audited the accounts of the temple.
110	On the west wall of the same shrine ..	Do. .. .	Rājakēsarivarman	19th ,, ..	Do.	Gift of land for a lamp.
111	On the same wall	Do.	Madiraikoṇḍa Parakēsarivarman	30th ,, ..	Do.	Gift of land for a lamp by a native of Erumbiyūr to the temple of Teṉkayilāyattu-Mahādēva at Śrīkaṇṭha-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the same wall	Chōḷa	Rājakēsarivarman	7th year ..	Tamil	Gift of land for the maintenance of a watchman. The land was purchased from the money granted by Vēḷāṉ Vīranārāyaṇaṉ *alias* Śembiyaṉ Vēdivēḷāṉ of Śiṟuduvūr in Kiḷiyūr-nāḍu, who had built the central shrine.
113	Do.	Do.	Parakēsarivarman	15th ,, ..	Do.	Unfinished. Gift of land for offerings to Āḷvār-Tirubhuvanasundarar at Tiruveṟumbiyūr.
114	Do.	Do. ..	Rājakēsarivarman	4th ,, ..	Do.	Gift of 15 *kaḷañju* of gold for burning a lamp and for bringing a pot of water from the river (every day) to the temple of Tenkailāyattu-Mahādēva at Śrīkaṇṭhachaturvēdimaṅgalam.
115	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	26th ,, ..	Do.	Unfinished. Provides for offerings to the same god.
116	Do.	Do.	Rajarājakēsarivarman (Rājarāja I)	7th ,, ..	Do.	Gift of money for feeding on the sacred hill six Brāhmaṇas versed in the *Vēdas*, by Iḷāḍarāyar Pugaḻvippavarganḍaṉ Vīraśōḷaṉ.
117	Do.	Do.	Rājakēsarivarman	5th ,, ..	Do.	Gift of land by Tāyaṉ Kaṇamuḍaiyāṉ for a lamp to the temple of Mahādēva on the sacred hill at Śrīkaṇṭha-chaturvēdimaṅgalam which was a *brahmadēya* on the southern bank (of the river Kāvēri).
118	Do.	Do.	Do.	19th ,, ..	Do.	Gift of land for a lamp and offerings, by a Brāhmaṇa lady of Timmiguḍi who built the shrine of Ādittabhaṭṭāraka on the hill.
119	Do.	Do.	Do.	18th ,, ..	Do.	Gift of land for a lamp to the temple of Teṉkayilāyattu-Mahādēva at Śrīkaṇṭha-chaturvēdimaṅgalam.
120	On the west and south walls of the same shrine.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva I.	7th ,, ..	Do. ..	Gift of land to the temple of Eṟumbiyūr-Āḷvār at Śrīkaṇṭha-chaturvēdimaṅgalam a *brahmadēya* in Miṉōḷai which was a sub-division of Teṉkarai-Pāṇḍikulāśani-vaḷanāḍu.
121	On the south wall of the same shrine ..	Do. ..	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	5th ,, ..	Do. ..	Gift of money for a lamp and a lamp-stand by a woman-servant (*peṇḍāṭṭi*) belonging to Uyyakkoṇḍāṉ-terinda-tirumañjanattār-vēḷam at Gaṅgaikoṇḍaśōḷapuram.
122	On the same wall	Do.	Rājarājakēsarivarman (Rājarāja I.) ..	16th ,, ..	Do. ..	Remission of taxes on the *dēvadāna* lands belonging to the temple, on payment of a fixed sum of money.
123	Do.	Do.	Rājakēsarivarman	3rd ,, ..	Do.	Built in in the middle. Sale of land by the residents of Eṟumbiyūr and the assembly of Śrīkaṇṭha-chaturvēdimaṅgalam.
124	Do.	Do.	....	....	Do. ..	Built in at the beginning. Contains a portion of the historical introduction of Rājendra-Chōḷa I. Gift of 90 sheep for a lamp by Māraṉ Kāri. The same individual seems to have made a gift of lamp to the god Chaṇḍēśvara.
125	Do.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva I.	2[4]th year ..	Do.	Incomplete. Gift of gold.
126	Do.	Do. ..	Rājakēsarivarman	5th ,, ..	Do.	Gift of 45 sheep for a lamp.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
127	On the same wall	Chōḷa	Rājakēsarivarman	6th year, Makara, Tuesday, Svāti.	Tamil	Gift of land for feeding in the choultry on the sacred hill of Tiruveṟumbiyūr-Āḷvār, a Brāhmaṇa versed in the *Vēdas*. The assembly met in the (all ?) Tiruchitrakūṭa of this village.
128	Do.	Do.	Parakēsarivarman	16th year ..	Do.	Gift of land for offerings to the temple of the Āḷvār on the sacred hill at Tiruveṟumbiyūr, by the residents of the same village which is here stated to be in Kavira-nāḍu.
129	Do.	Do.	Rājakēsarivarman	3rd ,, ..	Do.	Gift of land by the assembly for singing the *tirupadiyam* in the temple, accompanied by *uḍukkai* and *tāḷam*. The person mentioned in No. 104 above, made the purchase and assigned it to the temple. Refers also to a boundary dispute (*sīmā-vivādam*)
130	Do.	Do.	Do.	6th year, Makara, Tuesday, Ārdrā.	Do. ..	Gift of land for feeding Brāhmaṇas versed in the *Vēdas*.
131	Do.	Do.	Do.	6th year ..	Do.	Sale of land by the assembly of Śrīkaṇṭha-chaturvēdimaṅgalam for the *maḍaiviḷāgam* of the temple.
132	Do.	Do.	Do.	5th ,, ..	Do.	Gift of 34 sheep for a lamp and a lamp-stand.
133	Do.	Do.	Do.	5th year, Mithuna, Wednesday, Svāti.	Do.	Registers a decision of the village assembly that no taxes should be levied on the temple belongings.
134	Do.	....	....	....	Do.	Gives in detail all the items of expenditure for which land had been purchased by Śembiyan Vēdivēḷan from the assembly of Peruvēṅgūr.
135	On the south wall of the *maṇḍapa* in front of the same sanine.	Chōḷa	Rāja[rāja ,dēva	4th year ..	Do.	Gift of a lamp-stand to the temple of Tiru-Eṟumbiyūr-uḍaiya-Nāyaṇār, by a native of Tirunalvēli in [Pāṇḍi]-maṇḍalam
136	On the same wall	Do.	Tribhuvanachakravartin Rājarājadēva (III)	3rd year, Kumbha, *ba. di.* 12, Wednesday, Uttarāshāḍha.	Do.	Seems to register a gift of land. Śrīkaṇṭha-chaturvēdimaṅgalam also called Malari, was a *brahmdēya* in Migō ai-nāḍu a sub-division of Teṅkarai-Pāṇḍyakulāśaṇi-valanāḍu.
137	At the entrance into the kitchen in the same temple, right side.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	[9]th year ..	Do.	Beginning lost. Registers a sale of land to the temple of Tiruveṟumbiyūr-malai-Mahādēva and states that the assembly met together in the temple of Tirumēṟkōyil-Āḷvār when ordering the sale.
138	In the same place	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	7th ,, .	Do.	Gift of land for offerings and for feeding five strangers every day in the temple of Tiruveṟumbiyūr- Āṇḍār.
139	At the same entrance, left side	Do.	Rājakēsarivarman [*alias* Tribhuvana]chakravartin Kulōttuṅga-Chōḷadēva.	4th ,, ..	Do.	Badly damaged. Begins with the introduction [illegible], etc.
140	In the same place	Do.	....	....	Do.	Damaged. Begins with the historical introduction [illegible], etc. of Vikrama-Chōḷa. Seems to register a gift of land for offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
141	On the south wall of the first *prākāra* of the same temple.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year and 1009th day (?)	Tamil	Gift of the village of Erumaikkulam in Teṉ-Kalavali nāḍu for a festival called after Piḷḷaiyār Bhagavadi-Āḻvār. The order was issued by Maḷavarayaṉ.
142	On the same wall	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin [Rājarājadēva] (III).	29th year, ... *śu. di.* 14, Monday, Magha.	Do.	Damaged. Gift of land. Begins with the introduction *Svasti*, *etc.*
143	On the top of the Chōḷampārai rock near Puttur (same taluk and district).	....	....	....	Mixed characters.	...
144	On the south wall of the central shrine in the Ratnachalēśvara temple at Ratnagiri (Kulittalai taluk, same district).	....	....	....	Tamil ..	Rāśiṅgadēvaṉ *alias* Śōḷakōṉ built three rows of stone (steps ?) to the east of the hall called [Maṇi]-*maṇḍapa*.
145	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take every country.'	12th year, Kārttigai, 8.	Do. ..	Provides for offerings to the god Tirumaṇikkamalai-uḍaiya-Nāyaṉār, while installed at the *maṇḍapa* on festival days. The donor was Nāvalūruḍaiyāṉ, a native of Śivapādaśēkharapuram.
146	On the south and east walls of the same shrine.	Vijayanagara ..	Sadāśivadēva-Mahārāya, son of Achyutarāya	Śaka 1466, expired, Krōdhin, Mithuna, *ba. di* 10, Rēvatī, Friday.	Do. ..	Registers a gift of land in Kuḷittaṇḍalai-*śīrmai alias* Karuṅgilāppaḷḷi] in Mīkōḍu-nāḍu, a sub-division of Teṉkarai-Rājagambhīra-valanāḍu, by Timmappa-Nāyaka, an agent of Rāmarāja-Chinna-Tamma[ya]-dēva-Mahārāja, for the morning offerings in the temple of Tirumāṇikkamalai-uḍaiya-Tambirāṉār.
147	On the east wall of the same shrine ..	Do. ..	Vīra-Narasiṁha-Bhujabalarāya-Mahārāya	Śaka 1428, expired, Kshaya, Karkaṭaka, *ba. di.* 12, Friday.	Do. ..	Gift of gold for a lamp, for bringing a pot of water from the Kāvēri for the sacred bath of the god and for offerings in the mornings.
148	On the north wall of the same shrine ..	....	....	Śaka 1362, expired, Plavaṅga (wrong), Tai, 13th solar day, Rēvatī.	Do. ..	Gift of land in Karuṅgilāppaḷḷi by Timmarāja the younger brother of Viṭṭalarāja to the god at Ratnagiri.
149	On the same wall	...	Tribhuvanachakravartin Kōnēriṉmaikoṇḍaṉ	2* + 1st year ..	Do. ..	Gift of land in Ediriliśōḷanallūr for making provisions for those who bring water from the Kāvēri to the temple of Tirumāṇikkamalai-Mādēva in Kurunagar-nāḍu, a sub-division of Rājagembīra-valanāḍu. Mentions the royal secretary Miṉavaṉ Mūvēn-davēḷaṉ. The grant was made at the instance of Toṇḍaimāṉ.
150	Do.	Chōḷa ..	Tribhuvanachakravartin [Kulōttuṅga-Chōḷadēva], 'who having been pleased to take Madurai (Madura), Īḷam (Ceylon), the crowned head of the Pāṇḍya and Karuvūr, was [pleased to perform] the anointment of heroes and the [anointment] of victors'.	Built in ..	Do. ..	Partly built in. Seems to register a gift of land.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
151	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year ..	Tamil ..	Partly built in. Mentions Poṅgalūkkā-nāḍu in Koṅga-maṇḍalam.
152	Do	Do. ..	Tribhuvanachakravartin Tribhuvana-vīradēva, 'who having been pleased to take Madurai (Madura). . . . Karuvūr and the crowned head of the Pāṇḍya, was pleased [to perform] the anointment of heroes and the anointment of victors.'	34th year, Makara, *ba. di.* Monday, Uttara-Phalguni.	Do.	Built in at the beginning. Seems to register a gift of land by a native of Poṅgalūrkkā-nāḍu in Vaḍa-Koṅgu.
153	Do.	....	....	....	Do. ..	Portions lost and partly built in. Seems to prescribe punishments for illegal collection of taxes.
154	On the west wall of the same shrine ..	....	[Tribhuvana]chakravartin Vīraśōḷadēva ..	12th year ..	Do. ..	Beginning lost. Gift of land. The village is called Vīraśōḷa-chaturvēdimaṅgalam a *brahmadēya* in . . . taiyūr-nāḍu, a sub-division of Vīraśōḷa-valanāḍu.
155	On the same wall	Chōḷa ..	Rajarāja (III)	9 + 1st ,, ..	Do. ..	Gift of 1,000 *kāśu* for the expenses of the Śivarātri day, by a merchant of Śivapādaśēkharapuram.
156	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, '[who took] Madurai (Madura(, Īlam (Ceylon) and [the crowned head] of the Pāṇḍya.'	23rd ,, ..	Do. ..	Damaged.
157	At the entrance into the *maṇḍapa* in front of the same shrine, left side.	....	....	. ..	Do. ..	States that a certain Maṉṉagalandāṉ Koṅgaraikoṇḍa-Pallavaraiyaṉ, one of the Agambaḍi-Mudalis of Śāttaṉ Śēdirāyaṉ, built the entrance steps and supplied the door to this *maṇḍapa* and built the *Tirumaḍaivilāgam* at the foot of the hill.
158	On the south wall of the same *maṇḍapa* ..	Pāṇḍya ..	Sundara-Pāṇḍya	15th year ..	Do. ..	The terrace-roof of this *maṇḍapa* was the charity of the merchants (*nagarattōm*) of Śivapādaśēkharapuram and the cartmen of Pēṭṭai.
159	On the same wall	....	....	....	Tamil verse ..	Records the construction of the temple with stone by a certain Āḍaviḍaṅga-Pichchaṉ.
160	On the east wall of the Dakshiṇāmūrti shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year	Tamil ..	Gift of 2 *mā* of land for offerings, to the image of Dakshiṇāmūrtidēva, by a merchant of Śivapādaśēkharapuram in Kuṟunagar-nāḍu a sub-division of Rājagambīra-valanāḍu.
161	On the west wall of the same shrine	....	....	....	Do. ..	Records that Śiṟṟambaruḍaiyāṉ Vikkavināyakaṉ Kaḷi Nalliśaiyaḷaṉ, a merchant of Śivapādaśēkharapuram set up the image of Dakshiṇāmūrtidēva and built the steps (*sōpāna*).
162	On the same wall	....	....	....	Do. ..	Gift of money by the person mentioned in No. 161 above for a lamp to be burnt in the shrine of Dakshiṇāmūrtidēva.
163	At the entrance into the kitchen in the same temple, right side.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	[13]th year ..	Do. ..	Damaged.
164	At the same entrance, left side	....	....	....	Do. ..	Records the building of the kitchen east of the Maṇi-*maṇḍapa*.
165	On the rock outside the south *prākāra* wall of the same temple.	Chōḷa	[Kulōttuṅga]-Chōḷadēva	48th year ..	Do. ..	Built in at the beginning. Gift of land for offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
166	In the same place	Chōḷa	Chakravartin Kulōttuṅga-Chōḷadēva I ..	....	Tamil	Built in and damaged. Seems to register a gift of land.
167	On the rock, outside the west *prākāra* of the same temple.	Do.	Parakēsarivarman *alias* Uḍaiyār Rājēndra-dēva.	7th year ..	Do.	Grant portion is built in at the bottom.
168	On the same rock	Do.	Parakēsarivarman *alias* Uḍaiyār Rājēndra-Chōḷadēva I.	Damaged ..	Do.	Sale of land for offerings to the temple of Kuṟram-Uḍaiyār, by the assembly of Valladamaṅgalam a *brahmadēya* in Mikōṭṭu-nāḍu a sub-division of Kēraḷāntaka-vaḷanāḍu.
169	Do.	Do.	[Tribhu]vanachakravartin Kulōttuṅga-Chōḷadēva.	4th year, Mithuna, [Monday], Pūrvashāḍhā.	Do.	Registers a sale of land by a native of Kuḷittaṇḍalai (*i.e.* Kuḷittalai).
170	Do.	Vijayanagara ..	Viruppaṇṇa-Uḍaiyar, son of [Ariyaṇa]-Uḍaiyar.	Śukla, Mīna, *śu. di.* 8, Thursday, Punarvasu.	Do.	Registers a sale of land by Tiruvāḍavūr-Poṉmēynda-Śōḷappiramarāyar a native of Śōḷakula-Uttama-chaturvēdimaṅgalam in Śūralūr-kūṟṟam, which was a sub-division of Rājagambīra-vaḷanāḍu.
171	On the rock outside the north *prākāra* of the same temple.	....	Tribhuvanachakravartin Kōṉēriṉmēl-koṇḍāṉ.	16th year, and 340th day.	Do. .. .	Gift of land for the festival called *Vaigāśi-tirunāḷ* and for the supply of water for the sacred bath, *etc.*, to the god Tirumāṇikkamalai-uḍaiya-Nāyaṉār. Āḍaṉ-peruvaḷi, Rājagambhīra-vaḷanāḍu and Vāḍa-Kōṉāḍu are mentioned among the boundaries.
172	On the same rock	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th year, Tulā, *ba. di.* 13, Monday, Śravaṇa.	Do.	Gift of certain taxes to the temple of Tirumāṇikka-malai-uḍaiya-Nāyaṉār in Kuṟunagar-nāḍu a sub-division of Rājagambhīra-vaḷanāḍu. The king settled the dispute between the trustees of this temple and the *nagarattār* of Śivapādaśēkharapuram as regards the payment of taxes (*kaḍamai*) by the people residing in the vicinity of the temples of Iḷaṅgōyil, Tiruvāliśvaram-uḍaiya-Nāyaṉār and Śrīkayilāsam-uḍaiya-Nāyaṉār.
173	Do.	Do.	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[6]th year, Mīna, *śu. di.* 13, Maghā, Sunday.	Do.	Gift of 350 *paṇam* for meeting the expenses of the festival called *Māśi-tirunāḷ* in the temple of Tirumāṇikkamalai-uḍaiya-Nāyaṉār in Kuṟunagai-nāḍu, a sub-division of Rājagambhīra-vaḷanāḍu, by the residents of Koḍukkayam, Kumattēri, Śattamaṅgalam and Varagūr in the same *nāḍu*.
174	Do.	Chōḷa	Parakēsarivarman *alias* [Rājēndra-Chōḷa]-dēva (I).	24th year ..	Do.	Sale of land to the temple of Tiruvāṭpōkki-Mahādēva. Mentions Kēraḷāntaka-vaḷanāḍu and Rājarājaṉ-*paḷaṅkāśu*.
175	On the north wall of the central shrine in the Haraḷakēśvarī temple on the same hill.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	10th year, Makara, *śu. di.* 6, Friday, Uttara-Bhadrapadā.	Do.	Gift of land for the sacred bath and offerings on the day of *Tiruvādirai* in the month of Mārgaḷi.
176	On the same wall	Hoysaḷa ..	Sārvabhauma-chakravartin Vīra[sōmēśvara]	[2]1st year, Mēsha, *śu. di.* 13, Sunday, Hasta.	Do.	Gift of 20,000 *kāśu* for offerings to the image of Tirukkāmakkōṭṭam-uḍaiya-Periya-Nāchchiyār set up in this temple by Tirujñānaśambanda-nambi, a merchant of Śivapadaśēkharapuram.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the east wall of the first *prākāra* of the same temple.	Chōḷa	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva I.	[3]0th year, Ṛishabha, *śu. di.* 3, [Saturday], Rōhiṇī.	Tamil	Gift of land to the temple of Tiruvaḷpōkkimalai-Mahādēva in Kurunāgaṉ-nāḍu, a sub-division of Rājamahēndra-vaḷanāḍu. The assembly of Kuḷittaṇḍalai, a *brahmadēya* in Mīkōḍu-nāḍu having met in the hall called Rājēndraśōḷaṉ-tirumaṇḍapam, made a sale of land to a merchant of Śivapādaśēkharapuram who assigned it for the sacred bath of the god in that temple.
178	Do.	Do.	[Rājakēsarivarman] *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	47th year, Makara, *śu. di.* Thursday, 13, [Hasta].	Do.	Damaged and incomplete. Seems to record a gift of land for feeding strangers (*apūrvin*).
179	On the north wall of the same *prākāra* ..	Do.	Rāja[kēsari]varman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	40th year, Dhanus, *ba. di.* 10, Punarvasu, Friday.	Do.	Portion lost. Gift of land for feeding *dēvaraḍiyār*, *śivayōgins* and *tapasvins* in the *maṭha* called Eḷunūrruvaṉ-tirumaḍam to the south of the western gate of Śivapādaśēkharapuram in Kurunāgai-nāḍu, by Pugaḷaṉ Dāmōdaraṉ *alias* Piḷḷaikkaḍiyār, a merchant of Rājarājapuram in Vaḍa-Koṅgu, who had set up the image of Tiruppaḷḷiyaṟai Nambirāṭṭiyār. Kuḷittaṇḍalai is mentioned as a *brahmadēya* in Mīkōṭṭu-nāḍu, a sub-division of Rājamahēndra-vaḷanāḍu. Refers to a Revenue survey.
180	On the same wall	Do.	Do. do. ..	39th year, Kumbha, *ba. di.* Sunday, 14, Śravaṇa.	Do. ..	Registers a similar gift of land. The individual who is said to have set up the image of Tiruppaḷḷiyaṟai-Nambirāṭṭiyār in No. 179 above, also figures here.
181	Do.	Do.	Rājakēsarivarman *alias* [Kulōttu]ṅga-Chōḷadēva I.	38th year, Karkaṭaka, *śu. di.* ..... Pūrva-Phalguṇī, Monday.	Do.	A portion at the right end is pealed off. Gift of land for providing two potfuls of water for the sacred bath, to the temple of Tiruvaḷpōkki-malai-Mahādēva.
182	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.	43rd year ..	Do.	Gift of money for lamps by a merchant of Śivapādaśēkharapuram.
183	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ..	Do.	Incomplete. Records a supplemental gift of gold for the same lamps.
184	Do.	Do.	Tribhuvanachakravartin Rājadhirājadēva	3rd ,,	Do.	Damaged. Seems to record a gift of money for lamps.
185	On the north wall of the Chōḷēśvara shrine in front of the same temple.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to conquer Iḷam (Ceylon), Madurai (Madura), the crowned head of the Pāṇḍya and Karuvūr.'	[2]0th year, Vṛiśchika, *ba. di.* 8, Monday, Pūrva-Phalguṇī	Do.	Gift of 8 [āṇai]-*achchu* for offerings to the image of Āriya-Nāyaṉār.
186	On the rock below the same shrine ..	Do.	Rājakēsarivarman *alias* [Tribhuvanachakravartin Kulō]ttuṅga-Chōḷadēva I.	11th year, Vṛiśchika, ... *di.* Monday.	Do.	Damaged. Gift of land to the temple on the hill Tiruvaṭpōkkimalai. Refers to a Revenue survey. Mīkōṭṭu-nāḍu is here stated to be in Sarvalōkāśraya-vaḷanāḍu.
187	On the same rock	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-[Chōḷadēva] I.	Lost. *ba. di.* 6, Thursday.	Do.	Much damaged. Gift of land. Above this is an unfinished inscription of Rājēndra-Chōḷa I.
188	Do.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷa[dēva] I.	[2]2nd year ..	Do.	Registers a sale of land to the temple on the Tiruvaṭpōkkimalai hill.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
189	On the rock near a spring behind the Haralakēśvari temple on the same hill.	Chōḷa ..	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷa[dēva].	21st year ..	Tamil	Registers a sale of land by the assembly of Arinjigai-chaturvēdimaṅgalam, a *brahmadēya* in Uṟaiyūr-kūrram a sub-division of Kēraḷāntaka-vaḷanāḍu. It was probably made in favour of the temple of Śrīkayilāsam *alias* Madhurāntaka-Īśvaram at Rājēndraśōḷappēṭṭai in Mīkōṭṭu-nāḍu.
190	On the same rock	Do. ..	Rājēndra-Chōḷadēva I	Do. ..	Do.	Damaged at the end. Registers a sale of land by the same assembly to the Vishṇu temple of Jananātha-Viṇṇagar-Āḷvār in Mīkōṭṭu-nāḍu.
191	On the rock near the Poṉṉaḍippāṟai, on the same hill.	Vijayanagara ..	Sadāśiva	Śaka 1467, Krōdhin, Śrāvaṇa, *ba. di.* Krishṇasha-shṭhi.	Grantha ..	Much damaged. Under the orders of Rāmarāja-Viṭṭhalarāja, Timma made a grant to the god on the hill called Ratnagiri. The composer of this inscription was a certain Dharmarāja of Kākkaḷūr.
192	On the east wall of the central shrine in the Vaṁśōddhārakanātha temple at Perungalur (Pudukkottai State).	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	14th year, Āṇi ..	Tamil	Incomplete. Refers to a dispute between the residents of Peruṅgaḷūr and Maṅgalam regarding the rightful ownership of Ariyūr, a *dēvadāna* village.
193	On the south wall of the same shrine ..	Chōḷa ..	[Tribhuvana]chakravartin [Kulō]ttuṅga-Chōḷadēva.	45th year ..	Do.	Incomplete. Gift of land to the temple of Kulōttuṅga-Chōḷīśvaram-Uḍaiyār.
194	On the west wall of the same shrine ..	Pāṇḍya ..	Vīra-Pāṇḍyadēva	29th ,, ..	Do.	Damaged and incomplete. Gift of paddy to the residents of Peruṅgaḷūr in Teṉ-Paṉaṅgāḍu-nāḍu a sub-division of Jayaśiṅgakulakāla-vaḷanāḍu, by two chiefs of Vattaṇḍārkōṭṭai. The gift is called *Aśariyapramāṇam.*
195	On the south wall of the *maṇḍapa* in front of the same shrine.	....	....	....	Do.	In modern characters. Records that the *Swing-maṇḍapa* and the images of Sundiraperumāḷ and Sūrya were the gifts of a private individual.
196	On the same wall	....	....	....	Do. ..	Records the gift of land for a lamp.
197	Do.	....	....	....	Do	Damaged. Gift of lamp to the Kūttāḍumdēvar in the temple of Kulōttuṅga-[Chōḷīśvaram]-Uḍaiyār at Peruṅgaḷūr.
198	Do.	....	....	Naḷa, Vaigāśi, 23.	Do.	Gift of land by a native of Peruṅgōḷiyūr as a compensation to a private individual, for falsely incriminating the latter before the royal residence.
199	On the west wall of the same *maṇḍapa* ..	....	....	[Siddhārthi], Puraṭṭāśi.	Do.	Much damaged.
200	On the north wall of the same *maṇḍapa* ..	Vijayanagara ..	Bukkaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar (Harihara II).	Chitrabhānu, Puraṭṭādi, 7.	Do.	Gift of land for offerings to the temple of Kulōttuṅga-Chōḷīśvaram-uḍaiya-Nāyaṇār at Peruṅgōḷiyūr in Teṉ-Paṉaṅgāḍu-nāḍu, a sub-division of Jayaśiṅgakulakāla-vaḷanāḍu.
201	On the same wall	Do. ..	Bhūpatirāya	Sarvadhāri, Puraṭṭādi, 12.	Do.	Gift of land in Muṉṉāttūr for offerings to the same temple, by a native of Vaḍa-Paṉaṅgāḍu.
202	At the entrance into the same *maṇḍapa*..	....	....	....	Do.	Damaged. Records a gift of land for offerings to the temple of Aḷagiya-Kulōttuṅgar.
203	On stones built into the Maṅgaḷa-Nāyaki shrine in the same temple.	Chōḷa ..	Rājakēsarivarman	....	Do.	Fragments in early characters. One of these registers a gift of gold; another mentions the temple of Mahādēva at Sōḷachūḷāmaṇi-chaturvēdimaṅgalam and a third refers to the village of Peruṅgōḷūr.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On the east wall of the *maṇḍapa* in front of the central shrine in the Agastyēśvara temple at **Vellanur** (same State).	Pāṇḍya ..	Sundara-Pā[ṇḍyadēva], 'who was pleased to take the Chōḷa country.'	Lost .. .	Tamil	Fragment. Seems to provide for offerings to the temple of Tiruvagatt[īśvaram-Uḍaiyār] at Veḷḷainallūr.
205	On the south wall of the same *maṇḍapa* ..	Do. ..	Māravarman *alias* Tri[bhuvanachakravar]tin Kulaśēkharadēva.	2[2]nd year, *śu. di.* 7.	Do.	Gift of land for offerings to the temple of Śrīkailāsa at Veḷḷainallūr in Teṉ-Śiṟuvāyil-nāḍu. Mentions Mayindrapuram in Mēl-Vēmba-nāḍu.
206	On the same wall	Chōḷa	Vīrarājēndra	7th year ..	Tamil verse ..	Records the building of the *ardha-maṇḍapa* in the temple of Agastīśvara at Veḷḷainallūr, by the Chōḷa subordinate Muḍigoṇḍanāḍāḷvāṉ of Śiṟuvāyil-nāḍu.
207	On the south and east walls of the same *maṇḍapa*.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'	[2]3rd ,, ..	Tamil	Records an agreement among themselves of the residents of Veḷḷainallūr, to conduct the festival in the month of Śittirai and mentions the names of the individuals who should so conduct the festival on each of the ten days.
208	On the west wall of the same *maṇḍapa* ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take Kō-nāḍu.'	Lost	Do.	Records a gift of land by the chief Immaḍi Akkaladēva-Chōḷamahārāja Also refers to the reign of Sadāśivarāya and to Śaka 1470 Saumya.
209	On the west and south bases of the Chōḷēśvara temple at **Satyamangalam** (same State).	....	....	13th year ..	Do.	Gift of land by a dancing girl of Veḷḷainallūr in Śiruvāy-nāḍu.
210	On the south wall of the central shrine in the Tiruvāruḍaiyār temple at **Sembattur** (same State).	....	..	....	Do.	Records the construction of the stone temple by Aḷagiya-Śēmaṉ Arasaganda Rāmaṉ *alias* Nāvilaṅgāḍāṉ.
211	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4th year ..	Do. . ..	Gift of land for the maintenance of a tank (*kulappaṭṭi*) by the residents of the three villages Śembāḍu, Kōraikkurichchi and Puttāmbūr. Śembāḍu was situated in Kuḷamaṅgala-nāḍu, a sub-division of Jayasiṅgakulakāla-valanāḍu.
212	On the south wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Sundara-Pāṇḍyadēva	Lost .. .	Do.	Gift of land for a lamp to the temple of Tiruvaiyāruḍaiya-Nāyaṉār at Śembāḍu *alias* Śembiyaṉ Puttāmbūr.
213	On the same wall	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1[9]th year ..	Do. ..	Damaged. Gift of land to the image of Tirukkāmakkōṭṭa-Nāchchiyār in the same temple.
214	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	27th ,, ..	Do.	Gift of land for offerings.
215	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Sōmēśvaradēva.	23rd year, Tai, 14, Thursday.	Do.	Records that Śiṅgaṇṇa-Daṇḍanāyaka, son of Śiṅgaradēva-Daṇḍanāyaka set up the image of Tiruppaḷḷiyarai-Nāchchiyār.
216	Do.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ	17th year and 360th day.	Do.	Gift of land for offerings to the gods Tiruvaiyāruḍaiya-Nāyaṉār, Kūttāḍuṇḍēvar and Tambirāṭṭiyār. Mentions Aḷagapperumāḷ, the son-in-law (*marumagaṉār*), probably, of the king.
217	Do.	....	....	10th year ..	Do.	Damaged. Gift of land for offerings to Tiruppaḷḷiyarai-Nāchchiyār of this temple.
218	On the east wall of the same *maṇḍapa* ..	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	16th ,, ..	Do.	Gift of land for offerings to the images of Āvuḍaiyār, Āṇḍakūttar and Tambirāṭṭiyār in the temple.
219	On the same wall	Do.	Do. do.	6th ,, ..	Do.	Gift of land by a native of Kōraikkurichchi.
220	On a slab set up in the *maṇḍapa* in front of the Sundarēśvara temple at **Ammankurichchi** (same State).	....	....	Śaka 1613, Prajōtpatti, Śittirai, 2.	Do.	Mentions Vīrapūchchaya-Nāyakar of the Śammaṭṭi family who bore a long list of *birudas*. Records an assignment of certain taxes levied in the villages belonging to the temple, exclusively for the purposes of the temple.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
221	On a slab set up in front of a *maṇḍapa* in the same village.	Sāluva	Rāmadēva-Mahārāya	Śaka 15 [4] 2, Raudri, Uttarāyaṇa, Mithuna.	Tamil	Records that a certain Aṅgāḷamman dug a tank, constructed a *maṇḍapa* with a Vināyaka image set up in it and made a gift of paddy for offerings to the temple of Śokkanāthasvāmin at Nāmaṅkurichchi *alias* Vaḍaveḷi-Ambalavāṇarturai, for the merit of Vīra-Pūchchaya-Nāyaka.
222	On a slab set up in a field in the same village.	....	....	Ānanda, Śittirai, 17.	Do.	Records the construction of a *maṭha* by Vīra-Pūchchaya-Nāyaka.
223	On the south wall of the *maṇḍapa* in front of the central shrine in the Bhaktalalitēśvara temple at **Ambukovil** (same State).	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva ..	32nd year ..	Do.	Gift of land by the citizens of Kōdaṇḍarāmapuram, to the temple of Vīrarājēndra-Chōḷēśvaram-uḍaiya-Nāyaṇār at Aḷumbil.
224	On the same wall	Do	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ Vīra-Pāṇḍyadēva.	14th year Rishabha, *śu. di.* Monday, Śravaṇa.	Do.	Remission of taxes in the village of Mañjiyūr in Puṉṉi-kūṟṟam, for offerings and repairs to the same temple. Aḷimbil is stated to be situated in Paṉṉiyūr-nāḍu.
225	Do.	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	[6]th year, [Kanyā], *śu. di.* 3.	Do.	Damaged and unfinished.
226	Do.	Vijayanagara ..	Mallikārjunarāya	Śaka 1499, Pramādi, Vaigāśi, *śu. di.*	Do.	Unfinished.
227	Do.	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadēva ..	17 + 2nd year, Siṁha, *śu. di.* 12, Monday, Uttarāshāḍha.	Do.	Gift of paddy to the temple of Vīrarājēndra-Chōḷēśvaram-uḍaiya-Nāyaṇār at Aḷimbil in Paṉṉiyūr-nāḍu, a sub-division of Rājarāja-valanāḍu, by the residents of Kuḷattūr-nāḍu in Poyyiṟ-kūṟṟam.
228	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	2[4]th year ..	Do.	Damaged.
229	On the east wall of the same *maṇḍapa* ..	Do. ..	Sundara-Pāṇḍyadēva	14th ,, ..	Do.	Gift of a moiety of the taxes for repairs in the temple at Aḷimbil by the *araiyagaḷ* of Añjukuḍi.
230	On the same wall	....	.. .	Śōbhakṛit, Tai, 9	Do. ..	Gift of land by the three sons of Pāṇḍya-perumāḷ *alias* Māvali-Vāṇadarāyar, chief of Neḍuvāśal-śīmai in Kāṉava-nāḍu.
231	Do.	....	....	Kshaya, Āvaṇi, 30.	Do.	....
232	On the *gōpura* of the same temple, right of entrance.	.. .	....	Jaya, Śittirai, 25.	Do.	Gift of a portion of the rents collected on bazaar stalls, to the temple, for offerings and repairs.
233	On the same *gōpura*, left of entrance ..	....	....	Kālayukta, Tai, 8	Do.	Seems to make provision for offerings.
234	On the south wall of the *maṇḍapa*, in front of the central shrine in the Vyāghrapurīśvara temple at **Tiruvengavasal**. (same State.)	Chōḷa	Parakēsarivarman *alias* Uḍaiyār Rājēndra-Chōḷa [dēva] I.	[2]6th year .	Do. ..	Incomplete. Gift of land for offerings [to the image of] Nittaśūḷāmaṇi-viḍaṅgar, by the assembly of Tiruveṅgaivāyil, a *dēvadāna* in Peruvāyil-nāḍu a sub-division of Jaya-śiṅgakulakāla-valanāḍu.
235	On the same wall	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who distributed the Chōḷa country.'	Lost	Do.	A piece lost at the end. Gift of land for offerings to the image of Chandraśēkharadēva *alias* Dēvapperumāḷ set up by Piḷḷaiyār Aḻagapperumāḷ. The latter is stated to have determined the landed interest of the country amicably, in the presence of Śēra-Pāṇḍyadēva who took the eastern country.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the north wall of the same *maṇḍapa* ..	Chōḷa	Rājakēsarivarman *alias* Rājadhirājadēva I ..	[3]0th year ..	Tamil	Damaged. Appears to record a list of all the *dēvadāna* lands belonging to the temple. Mentions Agakkiḷiyūr-nāḍu in Pāṇḍyakulāśani-vaḷanāḍu.
237	On the same wall	Pāṇḍya ..	Jaṭāvarman [*alias* Tri]bhuvanachakravartin Vīra-Pāṇḍyadēva.	23rd year, Karkaṭaka, *su. di.* Thursday.	Do.	Damaged and incomplete. Gift of land.
238	Do.	Chōḷa .. .	Parakēsarivarman	[2]8th year ..	Do.	Unfinished. Seems to record gift of a lamp to the temple of Tirumērraḷi-Mahādēva.
239	Do.	Do.	Do.	5th " ..	Tamil verse ..	Gift of a lamp to the temple of Tiruvēṅgaivāyil-Śiva, by a native of Maḷa-nāḍu.
240	On the door-posts of the entrance into the same *maṇḍapa*.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva I..	26th " ..	Tamil	Gift of money for a lamp by a merchant, to the temple of Tirumērraḷi-Mahādēva at Tiruvēṅgaivāyil, as *dēvadāna* in Peruvāyi-nāḍu, a sub-division of Pāṇḍikulāśani-vaḷanāḍu.
241	On the west wall of the Bṛihannāyaki shrine in the same temple.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvana[chakravartin] Śrīvalla[bha*]dē[va].	34th " ..	Do.	Damaged. Seems to record a gift of land.
242	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sun[dara-Pāṇḍya]dēva.	13th " ..	Do.	Damaged and incomplete. Gift of land for lamps.
243	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanacha[kravartin] Śrīvallabhadēva.	34th " ..	Do.	Damaged. Appears to record a gift of land.
244	On the north wall of the same shrine ..	Vijayanagara ..	Kampaṇa-Uḍaiyar	Ānanda ..	Do.	Incomplete. Assignment of the tax *pāḍikkāval*, probably, for the repair of the tank at Tiruvēṅgaivāśal which had become desolate on account of the breaches in the tank.
245	On the east wall of the same shrine ..	....	....	7th year ..	Do.	Built in in the beginning. Seems to record the levying of the tax *kaḍamai*.
246	On the south wall of the first *prākāra* of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rāja[rāja]dēva ..	12th " ..	Do.	Stones out of order and damaged. Gift of land for offerings to the images of Śadiraviḍaṅgadēva and his consort (*pirāṭṭiyār*) set up by the chief Kulōttuṅga-Chōḷa-Kiḍārattaraiyar.
247	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	20th " ..	Do.	States that one-half of the taxes from the 18 *mā* of land presented should be assigned to the temple of Tiruvēṅgaivāyil-uḍaiya-Nāyaṇār and the other half used for celebrating festivals in the shrines of Śadiraviḍaṅga-Nāyakar and his Nāchchiyār, in the same temple.
248	Do.	Do. ..	Rājarājadēva	7th " ..	Do.	Fragment. Seems to record a gift of land for offerings.
249	On the west wall of the same *prākāra* ..	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who distributed the Chōḷa country.'	10th " ..	Do.	Gift of land to Śandikkuttaṉ Araiyaṉ Oṉṟāyiram.
250	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājadhirājadēva ..	8th " ..	Do.	Much damaged. States that the *dēvadāna* lands of the temple were lying waste for want of tenants and that, consequently, certain private individuals purchased them from the temple authorities and agreed to measure out the specified quantity of paddy into the temple.
251	On the west wall of the kitchen in the same temple.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7th " ..	Do.	Registers a sale of land.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
252	On the outer west wall of the first *prākāra* of the same temple.	Chōḷa	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	14th year	Tamil	Unfinished.
253	On the same wall	Do.	Do.	Do.	Do.	Gift of land to a lady for performing the dance called *śāndikūttu* before the god Tiruvēṅgaivāyal-Āṇḍār, during the festival in the month of Śittirai.
254	Do.	Do.	[Tribhu]vanachakravartin Rājādhirājadēva (II).	5th year	Do.	Records a similar gift of land for performing *śāndikūttu* during the Tiruvādirai festival in the month of Vaigāśi, at the shrine of Śadiruviḍaṅga-Nāyakar set up by Śadiraṉ Irājaṉ *alias* Kulōttuṅgaśōḷa Kiḍārattaraiyaṉ.
255	On the north wall of the central shrine in the Haratīrthēśvara temple at Tiruvaraṅgulam (same State).	Pāṇḍya	Jaṭāvarman *alias* Tribhuvanachakravartin Rājarājaṉ Sundara-Pāṇḍyadēva.	14th year, Vaigāśi, 22.	Do.	Gift of land for a lamp to the temple of Tiruvaraṅkulam-uḍaiya-Nāyaṉār, by the citizens of Arumoḻidēvapuram in Virudarājabhayaṅkara-valanāḍu *alias* Kāṇa-nāḍu. Mentions the coin called Vaḷalvaḷitirandāṉ-*paṇam*.
256	On the same wall	Do.	Rājarājaṉ Sundara-Pāṇḍyadēva	14th year, Āṇi	Do.	Records that the temple trustees (*tāṉattār*) agreed to supply oil to the two lamps to which the citizens of Arumoḻidēvapuram had made a gift of land.
257	On the south wall of the *maṇḍapa* in front of the same shrine.	....	....	....	Do.	Records the gift of a silver *kolgai* by a native of Kulaśēkharapaṭṭaṇam.
258	On the same wall	Pāṇḍya	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	9th year	Do.	Gift of land to the temple of Tiruvaraṅguḷam-uḍaiya-Nāyaṉār.
259	Do.	Do.	Tribhuvanachakravartin Kulaśēkharadēva	2nd "	Do.	Gift of land to the same temple by the residents of Peruṅgaraikkuḍi *alias* Tiruvaraṅguḷanallur in Kāṇa-nāḍu.
260	Do.	Do.	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	5th "	Do.	Gift of money (*achchu*) for a lamp for the merit of Śēmappiḷḷaiyār.
261	Do.	....	....	Śaka 1378, Dhātu, Vaigāśi, 20.	Do.	The image of Kaṇṇappa-Nayiṉār set up within the temple was the gift of a native of Rājarājēndra-chōḷapuram in Kō-nāḍu.
262	Do.	....	....	....	Do.	Gift of a silver pitcher for bathing the god, by a native of Sundara-Pāṇḍyapuram.
263	Do.	....	....	....	Do.	Records the digging of a well.
264	Do.	Pāṇḍya	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	4th year	Do.	Gift of land for offering puddings to the goddess in the temple of Tiruvaraṅguḷam-uḍaiya-Nāyaṉār, by Bhuvanaśiṅgadēvaṉ. The same donor also made a gift of two lamp-stands, one girdle and one forehead-plate made of gold. Reference is made to the levying of two *kāśu* on every smithery. These gifts were made for the merit of Śēmappiḷḷaiyār.
265	Do.	Do.	Do.	9th "	Do.	Gift of land to the temple of Tiruvaraṅguḷam-uḍaiya-Nāyaṉār in Rājarāja-valanāḍu.
266	Do.	Do.	Do.	10th "	Do.	Unfinished. Seems to record a gift of land.
267	On the west wall of the same *maṇḍapa*	Do.	Do.	4th "	Do.	Gift of the village of Kuḷattūr by the inhabitants of Teṉ-Kavi-nāḍu, for celebrating a festival and a service in the name of Araśagaṇḍaraman, a feudatory chief (*sāmantaṉār*). The festival had to be celebrated on the day of the asterism Śatabhishaj, in the month of Puraṭṭadi, under which the chief was born.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the north wall of the same *maṇḍapa* ..	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva ..	4th year ..	Tamil ..	Sale of land by a *Kaikkōḷa* named Rājagambhīramārāyaṉ.
269	On the same wall	....	....	...	Do.	Gift of land for a flower-garden and for its maintenance.
270	Do.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	4th year	Do. ..	Gift of land for offerings, of four cows for the supply of milk, and of two lamp-stands and a gold belt. Appears to be almost a copy of No. 264 above.
271	Do.	Vijayanagara ..	Kṛishṇarāya, 'who was pleased to take all countries.'	Śaka 1445, Subhānu, Uttarāyaṇa, *ba. di.* 11, Friday, Mūla.	Do.	It was covenanted by the inhabitants of Valla-nāḍu that the Veḷḷāḷa tenants of the three villages Pālaikkuḍi, Kaḷaṅguḍi and [Kiḷi]nallūr should pay their obligations and render service to the temple of Araṅguḷanāthar. Tiruvaraṅguḷam was said to be situated in Valla-nāḍu, a sub-division of Rājarāja-vaḷanāḍu.
272	Do.	Do. ..	Do. ..	Śaka 1442, Pramādi, Siṁha, *śu. di.* 10, Siddhayōga, Friday, Ārdrā.	Do.	Incomplete. Sale of land by the Veḷḷāḷa tenants and the recipients of *pāḍikkāval* in the three villages mentioned above for clearing up certain dues which they were otherwise unable to pay.
273	On the east wall of the same *maṇḍapa* ..	Chōḷa ..	Tribhuvanachakravartin [Tri]bhuvanavīra-dēva, 'who having taken Madurai (Madura), Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors at Madura'.	40th year, Karkaṭaka, 3rd day.	Do.	The assembly of the inhabitants of Valla-nāḍu met together and declared that the tax on the *dēvadāna* lands purchased from them by the residents of this sacred place [Tiruvaraṅguḷam], should be paid to the temple.
274	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva.	11th year ..	Do.	Gift of money for growing red-lotuses and for providing offerings, by Āḷagaṉ Kaliyugameyyaṉ *alias* Kalikaḍinda-Pāṇḍyadēva of Viḷattūr in Miḷalai-kūṟṟam.
275	Do.	....	....	....	Do.	Records the construction of the *maṇḍapa* by a native of Kuḷattūr.
276	On the wall of the south verandah of the first *prākāra* of the same shrine.	Pāṇḍya ..	Vīra-[Pāṇḍyadēva]	Dhātu ..	Do.	Damaged. Registers a political compact between Iṉbaṉ Āriyachakravartin and Sūriyaṉ on one side and Aḍiyārkkunallaṉ Aṅgarāyaṉ and Kuppaṉ on the other.
277	On the same wall	....	....	Pramādi, Piraṭṭāśi, 25.	Do.	Damaged. Seems to record that two chiefs had been long unfriendly and that in settlement of their disputes one of them made a gift of land to the other. It was also agreed that they and their progeny should not think ill of each other but remain friendly. If anybody violated this arrangement his land will be confiscated to the temple as a *dēvadāna* on permanent tenancy.
278	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	17th year, Karkaṭaka, 25, *ba. di.* 7, Sunday, Aśvini.	Do.	Damaged. Gift of land. Mentions Arandaṅgi in Pāṇḍya-vaḷanāḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
279	On the wall of the north verandah of the same *prākāra*.	Vijayanagara ..	....	Śaka 1384, Chitrabhānu, Āvani, 12.	Tamil	Damaged. Gift of land. Mentions Vīra-Pāṇḍya Vijayālayadēva.
280	On the same wall	Pāṇḍya ..	Kulaśēkharadēva	24th year, Śittirai.	Do.	Gift of land as a *vaidya-vṛitti* (physician's fee) to a certain Vayichchiyāchāriyaṉ of Nimbavaṉa.
281	Do.	Vijayanagara ..	Mallikārjunarāya, son of [Dē]varāya-Mahārāya.	Śaka 1380 ..	Do.	Built in at the beginning and damaged. Seems to record a gift of land for offerings by Tirumēṉi-aḷagaṉ *alias* Vīra-Pāṇḍya Viśaiyālayadēva.
282	Do.	Do. ..	Bhūpati-Uḍaiyar	Hēmalambi ..	Do.	Stones out of order. Registers a political compact.
283	Do.	....	Kōṉērimēlkoṇḍāṉ	..	Do.	Gift of land for offerings at a special service called Sundara-Pāṇḍyaṉ-*śandi*.
284	Do.	Vijayanagara ..	Bhūpati-Uḍaiyar, son of [Bukkaṇa]-Uḍaiyar	Lost	Do.	Gift of land in the village of Sāmantanallūr for offerings.
285	Do.	Do. ..	[Kampaṇa]-Uḍaiyar	Rākshasa Vaigāśi.	Do.	Damaged. Seems to record a gift of land.
286	Do.	Do. ..	....	..	Do.	Damaged. Gift of land.
287	Do.	....	....	Kālayukta, Vaigāśi.	Do.	Appears to register a sale of land.
288	On the wall of the west verandah of the same *prākāra*.	Pāṇḍya ..	Vīra-Pāṇḍyadēva	39th year ..	Do.	Refers to an enmity existing between two parties of chiefs and registers a political compact of compromise.
289	On the south wall of the Sabhāpati-*maṇḍapa* in the same *prākāra*.	Do. ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	[7]th year, Kumbha, *śu. di.* Wednesday, [Rōhiṇī].	Do.	States that certain taxes that had to be paid to the temple not being collected by the temple priests were being misappropriated by the [residents] of the country. These were now assigned to the temple for daily worship and repairs.
290	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍya.	15th year ..	Do.	Refers to the 10th year of Sundara-Pāṇḍyadēva. Records that the residents of Valla-nāḍu agreed to pay all the dues (to the State?) which the priests of the temple at Tiruvaraṅguḷam had to pay.
291	On the west wall of the same *maṇḍapa* ..	Do. ..	Vīra-[Pāṇḍyadēva]	14th „ ..	Do.	Built in in the middle. Seems to record the gift of an elephant vehicle (*kaḷiṟṟuppaḍi*) for the god to ride upon. Mentions Sēmappiḷḷai.
292	On the wall of the Bhairava-*maṇḍapa* in the same *prākāra*.	Do. ..	Vīra-Pāṇḍyadēva	35th „ ..	Do.	Registers a compact between a number of persons covenanting to be friendly towards one another.
293	On the same wall	....	....	[Kālayukta], Puraṭṭadi, 18th day.	Do.	Damaged. Seems to register a similar compact.
294	Do.	....	....	..	Do.	Records the construction of a tank by a native of Teṉ-Kavi[rai]-nāḍu.
295	Do.	Vijayanagara ..	Achyutadēva-Mahārāya, 'who was pleased to take every country and who instituted the elephant hunt.'	Śaka 1461, Plava, Dakshiṇāyana, *śu. di.* 5, Rēvatī, Thursday.	Do.	Gift of land for offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On the north wall of the old kitchen in the same *prākāra*.	....	....	Vibhava, Puraṭṭāsi, 1.	Tamil ..	Registers the assignment of *pāḍikkāval* by the residents of the three villages Irumbaḷi, Marudāntanilai, and Vaḍa-Mayilāppūr, to the temple of Tiruvaraṅguḷam-uḍaiya-Nāyaṇār in return for protection offered by the people of Valla-nāḍu.
297	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	9th year ..	Do.	Gift of land and of a silver *kolgai* by the residents of Valla-nāḍu. The land belonged to a certain Perunarkiḷichchōḷa-naḍaḷvān but was purchased from him on payment of 11,000 *kāśu* the amount of accumulated taxes.
298	Do.	Do.	Do.	10th ,, ..	Do.	Fixes the *vāram* on temple lands held by all classes of tenants residing within the sacred village.
299	On the north and west walls of the same kitchen.	....	....	Śaka 1305, Rudhirōdgārin, Kārttigai, 19.	Do.	Built in at the end. Gift of land by three chiefs residing at Arandāṅgi in Ilaṅgē[śura]-nāḍu a subdivision of Vaḍa-Veḷḷār *alias* Sundara-Pāṇḍyanallūr, for providing offerings at the service called Malvallān-*śandi*.
300	On the west wall of the same kitchen ..	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	29th year, Kārttigai 29.	Do. ..	Same as No. 292 above.
301	On the same wall	Do.	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	9th year ..	Do ..	Records the building of the kitchen by Udayan Bhuvanaśiṅgadēva for the merit of lord Śēmappiḷḷaiyār, between the 17th day of Māśi and Āṇi of the 10th year.
302	Do.	Do.	Do.	10th ,, ..	Do. ..	Fixes the rate of taxes to be levied by the temple overseers on certain *dēvadāna* lands enumerated herein. The proceeds had to be utilized towards offerings and ten lamps for the merit of the individual mentioned in No. 301 above.
303	On a slab built into the wall of the same *prākāra*.	....	....	....	Do. ..	Records the building of the wall to an extent of two cubits.
304	On a slab built into the south wall of the second *prākāra* of the same temple.	....	....	....	Do. ..	Incomplete. Records the construction of the south wall by the trustees of the temple treasury, the residents of Valla-nāḍu and the 9 *nagarattār*.
305	On the south wall of the Gaṇapati shrine in the same temple.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	[1] 4th year ..	Do. ..	Records the building of the shrine by Udayan Buvaṇaśiṅgan for the merit of Śēmappiḷḷaiyār.
306	On the same wall	Do.	Śrīvallabhadēva	28th ,, ..	Do. ..	Records the consecration ceremony of the shrine (*tirumalai*) of Mūtta-Piḷḷaiyār (Vighnēśvara), by a Brāhmaṇa of Nāṭ[ṭ]arruppōkku.
307	On the west wall of the Chaṇḍēśvara shrine in the same temple.	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	17th ,, ..	Do. .	Records that torches were provided for during the festivals by Vaḷittuṇai-Perumāḷ *alias* Vilādarāyar for the merit of Sāmantaṇār.
308	On the north wall of the same shrine ..	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year, Mēsha, *śu. di.* 13, Monday, Rōhiṇi.	Do. ..	Mutilated.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
309	On a slab set up near the Gaṇapati same shrine in the same temple.	....	....	....	Tamil ..	The slab bears the figure of a chief on horseback followed by two attendants on foot. The inscription contains the name Vīrapratāpaṉ Muṉuchēvagaṉ (servant) of Vijayarāyaramiṇḍaṉ *alias* Kaṇḍiyadēvar of Irājēndram.
310	On the wall of the second *gōpura* of the temple; right of entrance.	Pāṇḍya ..	Māravarman Sundara-Pāṇḍyadēva	9th year ..	Do. ..	Damaged. Seems to record the building of the wall with stones by a certain Gāṅgēyarāyar.
311	On the same wall	....	....	....	Grantha ..	A Sanskrit verse in praise of the god Haratīrthēśvara.
312	Do.	Vijayanagara ..	. . . . son of (?) Mallikārjunarāya, son of Pratāpadēvarāya.	Śaka 1436, Bhāva, Uttarāyaṇa, Makara, *śu. di.* 11, Friday, Ārdrā.	Tamil	Incomplete. Gift of land for offerings by Poṉṉambala Toṇḍaimāṉ at the service Alaivilañjādāṉ-*śandi* called after him.
313	Do.	Do. ..	. . . . . son of (?) Mal[likārjunarāya], son of Dēva Mahārāya.	Śaka 14[44], Chitra[bhānu], Vṛiśchika, *śu. di.* 11, [Saturday], Rēvatī.	Do.	Damaged. Registers the sale of the villages Palaikkuḍi, Kaḷaṅguḍi and Kiḷinallūr to the temple. The amount of *kaḍamai* dues payable by these villages had been settled by Narasā-Nāyakkar; but as the villagers were unable to pay the tax, these villages had to be sold. The *araiyars* of Valla-nāḍu who are the mortgagees were also a party to this transaction.
314	On the same *gōpura*, left of entrance ..	Do. ..	Kṛishṇadēva-Mahārāya	Śaka 14[47], Pārthiva, Dakshiṇāyana, Tulā, [*śu. di.*], 5, Friday, Mṛigaśīrsha.	Do.	Damaged. Seems to record a gift of land.
315	In the same place	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin [Kula]śēkharadēva.	Lost	Do. ..	Damaged. Gift of a gold forehead-plate.
316	Do.	....	....	....	Do.	Records that a native of Peruñjuṉaiyūr constructed this *gōpura* and named it after Gāṅgēyarāya.
317	On the west wall of the Bṛihadamba shrine in the same temple.	Vijayanagara .	Achyutadēva-Mahārāya	Śaka 1453, Nandana, Dakshiṇāyana, Dhanus, *śu. di.* 11, Friday, Rēvatī.	Do.	Gift of land for a *maṭha* situated in the bazaar called Valla-nāḍaṉ-perunderu in the village Araṅguḷanādar-tiruppaḍaivīḍu.
318	On the north and west walls of the same shrine.	Do. ..	Do.	Śaka 1452, Vikṛiti, Arpiśi, 1.	Do.	Records that the residents of Valla-nāḍu in Rājarājavaḷanāḍu gave certain lands as *kāṉiyātchi* to Śokkaṉār Fallavarāyar, a native of Paḍaiparṟu in Kāṉa-nāḍu which was a sub-division of Kāṉa-nāḍu *alias* Virudarājabhayaṅkara-vaḷanāḍu.
319	On the east wall of the same shrine ..	....	....	Śaka 1439, Īśvara, Māśi, 8.	Do.	Gift of certain taxes for celebrating the car festival of Araṅguḷanādar, by Kamalālayappadi Moṉṉaiyappaṉ of Tiruvārūr, for the merit of Vīra-Narasiṅgarāya-Nāyakkar.
320	On the same wall	Chōḷa	Tribhuvanachakravartin Ku[lōttuṅga]-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	[39]th year ..	Do.	Records the building of the shrine by Kaṉṉuḍaiya-Perumāḷ *alias* Pirāṭṭi-Āḷvār the queen of Koḍuṅguṉramuḍaiyār *alias* Nishadharāja and daughter of Kōṉāṇḍār *alias* Nishadharāya of Poṉṉamarāpadi in Puramalai-nāḍu, a sub-division of Rājēndraśōḷavaḷanāḍu in Rājarāja-Pāṇḍināḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
321	On the south wall of the same shrine ..	..	....	Śaka 1452, Vikṛita.	Tamil	Damaged.
322	On the same wall	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having been pleased to take the Chōḷa country, was pleased to perform the anointment of heroes at Muḍigoṇḍachōḷapuram.'	15th year ..	Do.	Damaged. Gift of paddy for offerings to the image of Tirukkāmakkōṭṭam-uḍaiya-Nambirāṭṭiyār.
323	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin [Su]ndara-Pāṇḍyadēva.	[9]th year, Vṛischika, 22, Wednesday, Svāti.	Do	Damaged. Gift of land for offerings to the Tirukkāmakkōṭṭa-Nachchiyār.
324	On the verandah of the same shrine ..	....	....	Śaka 1466, Prajāpadicha (wrong), Āṇi, 3.	Do.	Much damaged. Provides for the swinging festival.
325	On the first *gōpura* of the same temple, left of entrance.	....	..	Śaka 1789, Kali 4[9]68, Prabhava, Mithuna, (Āṇi), 2nd day, Uttara-Bhadrapadā, Monday.	Sanskrit and Telugu.	Records that king Rāmachandra had the *kambhābhishēka* ceremony of the god Haratīrtheśvara and of the goddess Bṛihadāmbā performed.
326	On a pillar in the Iḍaiya-*maṇḍapa* in the same village.	....	....	.... ..	Tamil	Records the setting up of the pillar by a *kayirāgi*.
327	On the south base of the *maṇḍapa* in front of the central shrine in the Tiruvēḍanātha temple at **Virakkudi** (same State).	..	....	Sadhāraṇa, Vaigaśi, 10.	Do.	Gift of land to Tiruvōḍaippandal-uḍaiya-Tambirāṇār at Viraikkuḍi by Immuḍi Akkalarāśar.
328	On the east wall of the same *maṇḍapa*, left of entrance.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin [Kula]śēkhara[dēva].	7th year ..	Do.	Mutilated. Gift of land to the temple of Arumoḷi-Iśvaram-uḍaiya-Nāyaṇār at Śuṇaiykkuḍi in Vaḍavāyil-nāḍu, a sub-division of Ja[ya*]śiṅgakulakālavaḷanāḍu.
329	On a pillar of the same *maṇḍapa* ..	....	..	Pramōda ..	Do.	In modern characters. Records the gift of the pillar (?)
330	On a pillar of the Nandi-*maṇḍapa* of the same temple.	....	....	Bahudhānya ..	Do.	Records the building of the Nandi-*maṇḍapa*.
331	On the west wall of the Oppilānāyaki shrine in the same temple.	....	....	.... ..	Do.	Gift of land to a mason for building the shrine and for making the image of the goddess.
332	On the entrance into the first *prākāra* of the Maḍattukkōyil at **Nangupatti** right side; (same State).	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who distributed the Chōḷa country.'	13th year, Mēsha, *śu. di.* 14th day, 7, Saturday, Uttara-Phalguni.	Do. ..	Gift of money by a dancing girl belonging to the temple of Tiruvagattīśuram-uḍaiya-Nāyaṇār for celebrating a festival in the temple of Tirupperumanāṇḍa-Nāyaṇār in Vaḍa-Kōnāḍu a sub-division of Uṟattūr-kūṟṟam in Iṟaṭṭapāḍikoṇḍaśōḷa-vaḷanāḍu.
333	On the same entrance	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year ..	Do. ..	Gift of money for the celebration of the new-moon day festival.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	On the same entrance	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	20th year, Kanyā, *śu. di.* 11, Thursday, Śravaṇa.	Tamil	Gift of 100 sheep for a lamp.
335	Do.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year, Kanyā, 7th day, Monday, Uttara-Bhadrapadā.	Do.	Incomplete. The record opens with a Tamil verse. Gift of land by a native of Marudattūr in Kaḷattūr-kōṭṭam, a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam. The land was received by the donor as a present for composing verses in praise of a certain Vēdavanamudaiyān.
336	On the same entrance, left side	Do.	Tribhuvanachakravartin Rājādhirājadēva (II).	1[2]th year	Do.	Unfinished. Gift of land for offerings to the Periya-Nachchiyār, by a merchant of Śārappaṭṭaṇam *alias* Vikramaśōḷapperunderu.
337	Do.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II).	[2]nd year, Makara, 7th day, Monday, Svāti.	Do.	Gift of the village of Neḍuṅgiraikkuḍi by Edirilāpperumāḷ *alias* Kulōttuṅgaśōḷa Kaḍambarāyan.
338	On the west wall of the same *prākāra* ..	..	....	..	Do.	Records the construction of the parapet (?) (*eḍuttukkaṭṭi*) by Vīraśiṅgapaṉman.
339	On the same wall	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Īḷam (Ceylon), Madurai (Madura) and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors at Madura.'	35th year ..	Do.	Incomplete. Gift of the village Puṉṉaṅguḍi to the temple of Tirupperumānāṇḍa-Nāyaṉār for worship and repairs, by Ūruḍaipperumāḷ *alias* Edirilisōḷa Kaḍambarāyan for the merit of the king during his stay at Madura. The village was subsequently renamed Uḍaiyaperumāḷnallūr after the king. Mentions the road Tribhuvanavīraṉ-peruvaḷi.
340	On the four sides of a pillar of the west verandah of the same *prākāra*.	Do. ..	Rājādhirājadēva, 'who was pleased to take Īḷam (Ceylon) and Madurai (Madura).'	13th „ ..	Do.	Records the building of the Nṛitta-*maṇḍapa*.
341	On the wall of the north verandah of the same *prākāra*.	Do. ..	Parakēsarivarman	15th „ ..	Do.	Incomplete. Mentions Vīraśōḷaṉ Uttamaśīlaṉ and the temple of Tirupperumāṉkōyil-Mahādēva in Uṟattūr-kūṟṟam.
342	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take all countries.'	17th year, Mithuna, *śu. di.*, Friday, 10, Svāti.	Do.	Gift of land for festivals and repairs in the temple of Tirupperumānāṇḍa-Nāyaṉār for the merit of the king and the country, by the people of Vaḍa-Kōnāḍu.
343	On the niches of the central shrine in the same temple.	..	....	..	Grantha ..	Records the names of the Ṛishis who worshipped the god in this temple, *viz.*, Jamadagni, Parāśara, Agastya and Viśvāmitra.
344	On the west base of the Amman shrine in the same temple.	Vijayanagara ..	Vīra-Rāyaṇṇa-Uḍaiyar, 'who was pleased to take every country.'	Vikāri, Āṇi, 25th day.	Tamil	Registers a political compact between the residents of Pērāmbūr and Kīḷaikkuriichchi by which they agreed to be no longer enemies but to be friends and even to combine in any common cause. Reference is also made to a similar compact engraved in the temple of Araṅguḷavar (at Tiruvaraṅguḷam).
345	On the rock south of the rock-cut central shrine in the Parvatagiriśvara temple at Kunnandarkoyil (same State).	Pāṇḍya ..	Jaṭāvar[man *alias*] Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year ..	Do.	Gift of land.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
346	On a pillar of the rock-cut cave of the same temple.	....	....	....	Tamil	Gift of rice by Kōdai Mayindaṉ for feeding 110 Brāhmaṇas on the day of Tiruvādirai festival of the god Kuṉṟakkuḍittēvar.
347	On the south end of the same cave ..	Pallava ..	Nandippōttaraiyar	3rd year ..	Do.	Gift of rice for feeding 100 persons on the day of Tiruvādirai, by a native of Vaḍuvūr in Mipuḷai-nāḍu.
348	On the north end of the same cave ..	Do. ..	Dantippōttaraiyar	5th „ ..	Do.	Records the digging of the tank Vali-ēri by Vali-vaḍugaṉ *alias* Kalimūrkka Iḷavaraiyaṉ, a servant of Mārappiḍuviṉār *alias* Pēradiaraiyar.
349	On the south wall of the *maṇḍapa* in front of the same cave.	Vijayanagara ..	Mallikārjuna-Virūpākshārāya, son of Dēvarāya, 'who was pleased to take every country and to institute the elephant hunt.'	Śaka 1[41]5, Ānanda, Vṛiśchika, *śu. di.* Monday.	Do.	Damaged. Gift of land to the temple of Kuṉṟak-kuḍi-uḍaiya-Nāyiṉār in Vaḍa-Paṇaṅgāḍu-nāḍu a sub-division of Kaṭṭu-nāḍu *alias* Jayaśiṅgakula-kāla-vaḷanāḍu.
350	On the east wall of the same *maṇḍapa* ..	....	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ	13 + 1st year ..	Do. . ..	Gift of money for offerings at the service Sundara-Paṇḍyaṉ-*śandi*, so called after the king.
351	On the same wall	....	...	Piṅgaḷa.. ..	Do.	Registers an agreement between the residents of Peruṅgōḷiyūr and Iraṇḍu-malai-nāḍu to protect each other against loss of life and property during times of adversity.
352	On the north wall of the same *maṇḍapa*..	Pāṇḍya.. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	9th year, Āvaṇi, Kanyā, *ba. di.* Saturday, 11, Punarvasu.	Do.	Gift of land to Vyāpakaśiva, one of the disciples of the Naḍuvil-maḍam at Tiruvānaikka and of the Lakshādhyāya lineage, by Aṅgarāyaṉ, a native of Perumbuliyūr, in Teṉmalai-nāḍu a sub-division of Vaḍa-Paṇaṅgaḍu-nāḍu in the district of Jaya-śiṅga-kulakāla-vaḷanāḍu.
353	On the same wall	Vijayanagara ..	[Viru]ppaṇa-Uḍaiyar	Āṅgiras	Do.	Damaged.
354	Do	Do. ..	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar	Vibhava ..	Do.	States that a dancing girl repaired the northern wall of the temple which had fallen down.
355	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉōrimaikoṇḍāṉ Kulaśēkharadēva.	2 + 1st year ..	Do.	Gift of the village of Nāṅgūr in Purakkiḷiyūr-nāḍu, by Vaḷattuvāḷvitta-Perumaḷ *alias* Toṇḍaimāṉār for instituting a service in his own name.
356	Do.	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th „ ..	Do.	Damaged. Seems to record a gift of land as *pāḍi-kkāval.*
357	Do.	....	....	....	Do.	Registers the building of the Nṛitta-*maṇḍapa* and another by a certain Aḷagiyaśōḷa-nāḍāḷvāṉ.
358	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	9th year, *ba. di.* 6, Wednesday, Rōhiṇī.	Do.	Gift of land to Vyāpakaśiva referred to in No. 352 above, by a native of Perumalaiyūr in Teṉmalai-nāḍu, a sub-division of Vaḍa-Paṇaṅgāḍu-nāḍu in Jayaśiṅgakulakāla-vaḷanāḍu.
359	On the cross wall of the east *prākāra* of the same temple.	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year ..	Do.	Records that the *araiyars* of Iraṇḍumalai-nāḍu gave an agreement that during the times of enmity and fight among themselves they will in no way molest the tenants and other inhabitants of the villages which they have been guarding.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	13 + 1st year..	Tamil	Gift of money for offerings during the service Sundara-Pāṇḍyaṉ-*śandi*, so called after the king.
361	Do.	Vijayanagara .	Dēvarāya-Mahārāya	[Viśvāvasu] ..	Do.	Damaged. Seems to record a gift of land.
362	Do.	Do. ..	Do.	Śaka 135[4] Rākshasa.	Do.	Damaged. Seems to register a transaction similar to that of No. 194 above.
363	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ	12th year, Mithuna, *śu. di.*, Friday, 1, Pushya.	Do.	Gift of money for offerings at the service Rājarājaṉ Sundara-Pāṇḍyaṉ-*śandi*, so called after the king, out of the savings of the temple.
364	On three pillars of the Vāhana-*maṇḍapa* in the same temple.	..	....	..	Do.	Records the names of the persons who had made a gift of the pillars.
365	On the second *gōpura* of the same temple; right of entrance.	Vijayanagara ..	Bukkaṇa-Uḍaiyar	Subhānu, Āvaṇi, 22.	Do.	Gift of land by Naraśiṅgadēva, a chief of Pērambūr in Vaḍa-Kōṉāḍu, a sub-division of Kō-nāḍu *alias* Kaḍaladaiyāḍ-Īlaṅgaikoṇḍaśōḷa-vaḷanāḍu.
366	In the same place	Do. ..	Irāyaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar .	Lost	Do.	Much damaged.
367	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ	5 + 2nd year ..	Do.	Mutilated. Seems to register the gift of a number of taxes.
368	On the same *gōpura* left of enterance ..	Vijayanagara ..	[Viru]ppaṇa-Uḍaiyar	Bhāva	Do.	Fixes the fee to be paid to the temple by Kaḷḷa Veḷaikkārar for the protection afforded to them. Mentions Rājagambhīra-vaḷanāḍu, Rājarāja-vaḷanāḍu, Pāṇḍyakulāśani-vaḷanāḍu and Nittavinōda-vaḷanāḍu which were on the southern bank (of the Kāvēri).
369	In the same place	Do. ..	Bukkaṇa-Uḍaiyar	Naḷa, Vaigāśi, 6th day.	Do.	Records that a certain Vikramaśōḷa-Muttarayaṉ of Kiḷaippuduvayal made an assignment of one-fifth of his estate to the temple and stipulated that in the absence of any male issue, the remaining four-fifths should also belong to the temple.
370	Do.	Chōḷa	[Tribhu]vanachakravartin [Kulō]ttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of Vīra-Pāṇḍya.'	[39]th year ..	Do. .. .	Damaged. Gift of land to a temple musician (*vāḍiya-mārāyaṉ*).
371	Do.	..	....	..	Do. .. .	Registers the employment in the temple of a washerman and his wife.
372	On the north side of the same *gōpura* ..	Chōḷa	Rājarājadēva	2nd year ..	Do. ..	Mutilated. Gift of 1,000 *kāśu* every year, to the temple of Kuṉrapperumāḷ by the inhabitants of Peruṅguḍi *alias* Virudarājabhayaṅkarapuram who were the tenants of the temple.
373	On the south side of the same *gōpura* ..	Do.	[Rājarāja]dēva	3rd ,, ..	Do. ..	States that the residents of Paṉaṅgāḍu nāḍu fixed one *mā* of land to be assigned to the temple as a fine for any damage caused to the arable land at Nalvayalūr or for any injury done on the high way.
374	In the hundred-pillared *maṇḍapa* of the same temple.	....	....	....	Do. ..	The inscription seems to be unfinished. Mentions Kuṉraṉ Kōppili Śiṅgadēva, son of Peruṅgaḷūr Naḍāḷvāṉ.
375	On sixteen pillars of the same *maṇḍapa* ..	....	....	....	Do. ..	Records that the pillars were the gift of private individuals mentioned therein.
376	On the door-post of the unfinished *gōpura* of the same temple.	.. .	..	Pārthiva, Arpaśi.	Do. ..	In modern characters. Assignment of customs duty on every package coming from or going into Tanjore and Trichinopoly, for midday offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the north wall of the ruined Śiva temple at **Kolattur** (same State).	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍya-dēva, 'who was pleased to take the Chōḷa country.'	9th year ..	Tamil ..	Gift of land to the temple of Sundara-Chōḷīśvaram-uḍaiya-Nāyaṇār.
378	On the same wall	Do. ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	1[7]th year ..	Do. .	Gift of land to the temple of Sundara-Chōḷīśvaram-uḍaiya-Nāyaṇār at Kūḷai Kuḷattūr in Urattūr-kūrram, a sub-division of Iraṭṭapāḍikoṇḍaśōḷa-vaḷanāḍu.
379	Do.		....	33rd „ ..	Do ..	Mutilated. States that the temple lands were lying uncultivated owing to a breach in the tank and that these were let out on permanent tenancy in order that the tank might be repaired and the lands cultivated.
380	Do.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	5 + 2nd year, Paṅguṇi, 20th day.	Do. ..	Unfinished. The inhabitants of Kuḷattūr together with the temple trustees disputed with a certain Vikkiramaśōḷa-Nāḍāḷvāṉ as to the ownership of a river. The former asserted that it belonged to the temple. It was agreed that water might be baled out from the river within specified boundary limits, that one-half of the taxes on fishing should be paid to the temple and the other half to Vikkiramaśōḷa Nāḍāḷvāṉ.
381	On the east wall of the same temple ..	Do. ..	Kōyil-Kulaśēkharadēva	2nd year ..	Do ..	Incomplete. Gift of land for providing offerings at a service called Pallavaṉ-*śandi*, in the same temple.
382	On the same wall	..	....	..	Do. ..	Registers an order probably of the king that no inscriptions should be engraved on the central shrine and on the Agra-*maṇḍapa*.
383	On the south wall of the same temple ..	Chōḷa	Tribhuvanachakravartin Tribhuvanavira-dēva, who having taken Madurai (Madura), Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	30th year, 116th day.	Do ..	Incomplete. Registers the fixed periods of the day when each dancing girl had to perform her daily services in the temple.
384	On the same wall	Vijayanagara ..	Vīra-Bukkaṇa-Uḍaiyar	Svabhānu, Paṅguṇi.	Do.	Unfinished. Seems to record the gift of the right of levying certain taxes, to goldsmiths, by the people of Kūḷai Kuḷattūr, Kīḷaipuduvayal and Vikkiramaśōḷa-Muttaraiyar.
385	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	39th year ..	Do. .. .	Gift of land for a lamp by one of the *Kuikkōḷa-mudalis* of Tiruppaṇaṅgāḍu in Chōḷa-maṇḍalam.
386	Do.	Do. ..	Kōyil-Kulaśēkharadēva	[20] + 1st year	Do.	Gift of land.
387	Do.	Chōḷa	Tribhuvanachakravartin Tribhuvanavira-dēva, 'who having taken Madurai (Madura), Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	[32]nd year ..	Do. .. .	Unfinished.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On a stone bed of the natural cavern on the hill at **Sittannavasal** (same State).	..	....	....	Brāhmī	On other stone beds in the same cavern are engraved in early Tamil characters the names Tōḷakkuṉrattu Kaḍavuḷaṉ Tirunīlaṉ, Tiruppūraṉaṉ, Īittaichchāṉaṉ, Tiruchchattaṉ and Śrī-Pūraṇachandiraṉ Niyattaṉaraṉ Paṭṭakkaḷi.
389	On a pillar set up near the Gaṇēśa temple at **Kottagudi** (Periyakulam taluk, Madura district).	[Pāṇḍya] ..	. . . . . [Tri]bhuvanachakravartin . . . . . yadēva	6th year ..	Tamil	Mutilated. Mentions Turaiyūr-nāḍu. Two sides of the pillar bear no inscriptions.
390	On the pillar set up near the *dhvaja-stambha* of the same temple.	..	....	....	Do	Damaged.
391	On a pillar set up in a street of the same village.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	7 + 1st year, Arpaśi, 13, [Monday].	Do. ..	Incomplete. Mentions Turaiyūr-nāḍāḷvāṉ.
392	On the west base of the Īmanīśvara temple at Emanīśvaram hamlet of **Paramakkudi** (Paramagudi taluk, Ramnad district).	..	....	Śaka 1489, Prabhava, Kanyā, Monday, Maghā, 12, Śubhrayōga, Varāha Karaṇa.	Do.	Gift of the village Māvilaṅgai in Vaḍatalai Śembināḍu to the temple of Tirukkayilāyam *alias* Iyamanīśuram-uḍaiya-Nayiṉār, by a member of the Śammaṭṭi family.
393	On the west wall of the Ammaṉ shrine in the same temple.	Pāṇḍya ..	[Māravarman] *alias* Tribhuvanachakravartin [Sundara-Pāṇḍya], 'who was pleased to take the Chōḷa country.'	5 + 1st year ..	Do.	Fragment.
394	On a stone lying near the same temple ..	Do. ..	. . . . . *alias* Tribhuvanachakravartin Kulaśēkhara[dēva], 'who was pleased to take every country.'	Lost ..	Do.	Mutilated. Mentions Maṭṭiyūr Śivapuri in Kēraḷa-śiṅga-vaḷanāḍu.
395	On a stone set up near the Śiva temple at **Pudur** (Tirumangalam taluk, Madura district).	..	..	Śaka 1566, Pramādi, Āṉi, 16th day.	Do.	Gift of the village of Tirumalasamudram to the temple of Śokkanāthasvāmin for conducting certain festivals in the months of Tai, Vaiyāśi and Āṉi for the merit of Tirumalai-Nāyakkar, son of Viśvanātha-Nāyakkar.
396	On the south base of the Ambalappasvāmi temple at **Kovilangulam** (Aruppukkottai taluk, Ramnad district).	..	....	....	Tamil verse ..	In praise of a certain Śōḷakōṉ who was the lord of Kumbaṉūr, Kuraṇḍi, Kuṉṟattūr and Puttūr.
97	On the west and south bases of the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva	48th year ..	Tamil ..	Records that a golden *vimāna* with a *maṇḍapa* to Mukkuḍaiyār was constructed at Kumbanūr in Śeṅgaṭṭirukkai, a sub-division of Veṇbu-vaḷanāḍu. Two copper images of the god and the Yakshī were also presented. It is also stated that land for a temple site and a watershed were given.
398	On the south base of the Eṅgumaḷagiya-Perumāḷ temple in the same village.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin . . . . Pāṇḍyadēva.	8th + 3rd year	Do. ..	Gift of land to the temple of Guṇaganābharaṇa-Viṉṉagar-Emberumāṉ at Śeṅgaṭṭirukkai Kumbanūr *alias* Guṇaganābharaṇanallūr in Veṇbuḷanāḍu.
399	On the north base of the same temple ..	Do. ..	Tribhuvanachakravartin Kulaśēkhara-dēva.	13th + 4th year.	Do. ..	Gift of a cow for a lamp to the same temple.
400	On the same base	Do. ..	Do.	13th + 14th year.	Do. ..	Gift of money for a lamp.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
401	On the same base	Pāṇḍya ..	[Tri]bhuvanachakravartin Kula[śēkharadēva].	13th year ..	Tamil	Gift of a *paḷaṅgāśu* and two *drammas* for a lamp.
402	On the south wall of the central shrine in the Sundaraśvara temple at **Aruppukkottai** (Aruppukkottai taluk, same district).	Do. ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	5th „ ..	Do	Gift of oil for three lamps by the inhabitants of Iḍattuvaḷi to the temple of Kuṟaḷmāṇiśvaram-Uḍaiyār at Śeṅgaṭṭirukkai Iḍattuvaḷi.
403	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	13 + 5th „	Do.	Gift of a stone at the entrance into the Ardha-*maṇḍapa* of the temple of Kuṟaḷmāṇiśvaram-uḍaiya-Nāyaṉār at Śeṅgaṭṭirukkai Iḍattuvaḷi in Veṇbil-nāḍu.
404	Do.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	3rd „ ..	Do.	Incomplete. Gift of offerings by the order of a certain Śokkāṇḍār, on the day of Śatabhishaj in which he was born.
405	Do.	Do. ..	. . . . . Sundara-Pāṇ[ḍyadēva]	Lost	Do	Damaged. Gift of land for maintaining a flower-garden and for supplying two flower-garlands to the temple of Kuṟaḷmāṇichchuram-uḍaiya-Nāyaṉār.
406	Do.	Do. ..	Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	8th year ..	Do.	Records the setting up of the image of Arundavañjēda-Nachchiyār (Pārvatī), by Śēgal-Śēvagattēvaṉ, one of the Vaḷañjiyars of South Ceylon (Teṉṉilaṅgai).
407	On the west wall of the same shrine ..	Do. ..	Do.	Do. ..	Do.	Records the setting up of the image of Liṅgapurāṇadēva (Liṅgōdbhava) by the same individual.
408	On the north wall of the same shrine ..	Do. ..	. . . . . varman *alias* Tribhuvanachakra[vartin] Sundara-Pāṇḍyadēva, 'who having taken the [Chōḷa country] was pleased to perform the anointment of heroes at Muḍigoṇḍachōḷapuram.'	[1]3 + 1st year, Dhanus, *śu. di* 3, Wednesday, Śravaṇa.	Do.	Damaged. Gift of land for offerings by Aḷagaṉ Aruḷāḷapperumāḷ *alias* Ulaganārāyaṇachakravartin at the service of Ulaganārāyaṇaṉ-*śandi* called after the donor.
409	On the same wall	Do. ..	Sundara-Pāṇḍyadēva	11th year, Margaḷi, 5th day.	Do.	Quotes an order of Śōḷagaṅgadēvaṉ. Gift of land for offerings to the images of Iṇakkunalla-perumāḷ (set up in the name of Śōḷagaṅgaṉ), the (stone) goddess and the goddess which is taken out in procession through the streets.
410	Do.	....	....	....	Do.	Gift of land to the temple of Eḍuttaḍuvaliya-Piḷḷaiyār in the same village. Quotes the 18th year of Kulaśēkharadēva, 'who was pleased to take every country,' and an order of Śōḷagaṅgadēvaṉ.
411	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva, '[who having taken] the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍachōḷapuram.'	15th year ..	Do.	Records the setting up of an image of Durgaiyār in the temple.
412	Do.	Do ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who distributed the Chōḷa country.'	14th year, Mithuna, *ba. di.* 13, Monday, Rōhiṇi.	Do.	Sale of a tank. Also records a gift of land to the temple of Vināyaka-Piḷḷaiyār called Eḍuttaḍuvaliya-Piḷḷaiyār at Iḍattuvaḷi.

B.— Stone inscriptions copied in 1914—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	On the east wall of the central shrine in the Vaḷavanda-Ammaṉ temple in the same village	..	....	Śaka 1090 ..	Tamil verse ..	Records the setting up of the god Aḷagiya-Āḷvār by Śōḷagaṅgaṉ.
414	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva.	18 + 2nd year ..	Tamil ..	Damaged. Gift of paddy to the temple of Aḷagiya-Āḷvār in Śeṅgaṭṭirukkai Iḍattuvaḷi in Veṇbuḷanāḍu, a sub-division of Madurōdaya-vaḷanāḍu which was a district of Pāṇḍi-maṇḍalam.
415	On a stone of the well opposite to the choultry in the same village.	....	....	Śaka 1154 ..	Tamil verse ..	Records the construction of the well.
416	On a slab set up in a field 2 miles east of the same village.	....	....	Dundubhi ..	Tamil ..	Gift of land in the village Bommākōṭṭai for the daily worship of Vaḷavandaḷ-ammai at Aruppukkōṭṭai by an agent of Tirumalai Sētupatikātta Raghunāthadēva for the merit of the latter.
417	On the north wall of the *prākāra* of the Sahāyavalli shrine in the Tirumūlanāthasvāmin temple at **Tiruchchuli** (Aruppukkottai taluk, same district).	Chōḷa ..	Rājakēsarivarman (Rājarāja I)	[10]th year ..	Tamil (Vaṭṭeḻuttu).	Fragment. Gift of a lamp.
418	On the same wall	Do. ..	[Rājakēsari]varman, 'who destroyed the ships at [Kā]ndaḷūr.'	12th year ..	Do.	Fragment.
419	On the door-post of the Praḷayavitaṅkar shrine in the same temple.	....	....	Śaka 1152 ..	Tamil	Unfinished. Seems to refer to the defeat of a certain Janaṉātha.
420	On the south base of the Kalanāthasvāmin temple at **Pallimadam**, hamlet of Tiruchchuli.	Pāṇḍya ..	Vīra-Pāṇḍya, 'who took the head of the Chōḷa.'	[4] + 3rd year.	Tamil (Vaṭṭeḻuttu).	Gift of 75 sheep for a lamp to the Bhaṭārar of the temple of Sundara-Pāṇḍiya-Īśvaram at Tiruchchuḻiyal Paḷḷimaḍai a *dēvadāna* in Parittikkuḍi-nāḍu by Sōḷantakap-Pallavaraiyaṉ *alias* Māraṉ Ādichchaṉ of Poḷiyūr.
421	On the same base	Do. ..	Do.	Do.	Do.	Gift of 25 sheep for a lamp to the same temple. Mentions Veṇbu-nāḍu.
422	On the north base of the same temple ..	....	....	26th year ..	Do.	Incomplete.
423	On the same base	Pāṇḍya ..	Vīra-Pāṇḍya, 'who took the head of the Chōḷa.'	4 + 7th ,, ..	Do.	Gift of 20 sheep for a lamp to a *maṭha* of the *Mah[ā*]-*vratins*. Mentions the liquid measure called Śōḷantakaṉ-*nāḷi*.
424	Do.	Do. ..	Do.	4 + 5th ,, ..	Do.	Incomplete. Gift of sheep for a lamp.
425	Do.	Do. ..	Śaḍaiyamāraṉ	2nd ,, ..	Do.	Damaged and unfinished. Seems to provide for a lamp. Mentions Vāṇavaṉmādēvi a *brahmadēya* in Veṇbu-nāḍu.
426	Do.	Do. ..	Vīra-Pāṇḍya, 'who took the head of the Chōḷa.'	13th ,, ..	Do	Gift of 100 sheep for two lamps to the same temple by Poḷiyūr-nāṭṭu Mūvēndavēḷāṉ *alias* Araṅgam Pūdi, a native of Śūḍuvūrin Poḷiyūr-nāḍu.
427	Do.	Do. ..	Māravarman *alias* Tribhuvanachakravartin Su[ndara-Pāṇḍyadēva].	. . . *śu. di.* 11, Monday, Rōhiṇī.	Tamil ..	Damaged fragment.
428	Do	....	....	....	Tamil (Vaṭṭeḻuttu).	Gift of 50 sheep by Śāt'aṅgāri, for a lamp to the temple of Tirukkaṭṭāmbaḷḷidēva at Kuṟaṇḍi in Veṇbu-nāḍu.
429	Do.	Pāṇḍya ..	Vīra-Pāṇḍya, 'who took the head of the Chōḷa.'	4 + 5th year.	Do.	Incomplete.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
430	On the parapet stone of the entrance into the same temple, right side.	Pāṇḍya ..	Mārañjaḍaiyaṉ	26th year ..	Tamil (Vaṭṭeḻuttu).	Built in at the right end. Gift of [100] sheep for a [lamp] by a native of Kuṉṉūr in Nilakkuḍi-nāḍu. Mentions Kuṟaṇḍi Tirukkaṭṭambaḷḷi in Ve[ṇbu-nāḍu].
431	In the same place ; left side ..	Do. ..	Do.	35 + * ,, ..	Do.	Built in at the bottom. Mentions Kuṟaṇḍi Tiruk-kaṭṭamba[ḷḷi] in Veṇbu-nāḍu.
432	On the main *gōpura* of the Śaṅkaraliṅga-svāmin temple at **Sankaranayinar-koyil** (Sankaranayinarkoyil taluk, Tinnevelly district) ; right of entrance.	...	.. .	Viśvāvasu, Vaigāśi, 24th day, Monday, Uttarāshāḍhā.	Tamil ..	Registers the special privileges to be enjoyed by the four low-caste people on festival and funeral occasions.
433	On the main *gōpura* of the Ādiratnēśvara temple at **Tiruvadanai** (Tiruvadanai taluk, Ramnad district) ; right of entrance.	..	....	Śaka 1557, Yuva, Tai, 14th day, *śu. di., Paur ṇami*, Pushya.	Do.	Registers an order of Tirumalaiyaṉ that each village had to pay one *kāśu*, one *paṇam* and one *kalam* of paddy to the temple of Āḍaṉai-Nāyakar for the merit of Sētupatidēvar.
434	In the same place	....	Tribhu[vanachak]ravartin Kōṉē[riṉmai]-koṇḍāṉ.	17th year	Do.	The stone is cut off at the right end. Seems to register a gift of paddy.
435	On the same *gōpura* ; left of entrance ..	Pāṇḍya ..	Māravarman *alias* Sundara-Pāṇḍya, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoṇḍachōḷapuram.'	16th ,,	Do.	The stone is cut off at the right end. Seems to register a gift of land.
436	On a slab set up near the tank in the same temple.	....	....	Śaka 1642, Vikari.	Do.	Records the digging of the Sūryaputkaraṇi tank in front of the temples of Āḍaṉai-Nāyakar and Aṉbir-piriyāda-Ammaṉ for the merit of Muttuvayira-vanātha Sētupatikattadēvar.
437	On a slab near Yarram Reḍḍi's house at **Mallela** (Madanapalle taluk, Chittoor district).	....	Bira-Mahārāja, ruling over Pulvēri-nāḍu ..	.. .	Kanarese (archaic).	Records that while Tōḍaṅkan was governing Mallyal (*i.e.*, Mallela), a native of Kottanūru fell in a cattle-feud (?), after destroying Nekkundi.
438	On a slab built into the south wall of the Jumma Masjid at **Kottakota** (same taluk and district).	....	....	....	Persian ..	Damaged and illegible. Records that the mosque was dodicated to God and Prophet on the 20th Rabi-ul-Awal 900 A.H.
439	On the slab called *Kattivīrappabaṇḍa* at **Aletipalle** (same taluk and district).	Vaidumba .	Vaidumba-Mahārāja	Approximately the 9th century A.D.	Kanarese (archaic).	Records that a certain Śri-Kaṅki, son of Vīrasatti, the servant of Vaidumba-Mahārāja, [led] the army in the battle of Tiruvaḷa and fell. The hero is entitled the supporter of the throne of Eṟega, the right arm of the Mahārāja and the bee at the lotus foot of Kimudēva.
440	On a rock to the west of the Peddacheruvu tank at **Badikayalapalle** (same taluk and district).	....	....	Krōdhana, Āśvīja, *ba. di.* 10.	Telugu.. ..	Records that Kadupanayani Raghunayakulu Nayani-gāru of Krottapāḷem granted rent-free, 10 *tūms* of wet land for the maintenance of the Veṅkaṭappa-Nāyani tank.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On a slab set up in the verandah of the Uddibasavaṇṇa temple at Morigeri (Hadagalli taluk, Bellary district).	Western Chāḷukya.	Traiḷōkyamalladēva (Sōmēśvara I.) ..	Śaka 967, [Pārthiva], Kārttika, *Puṇṇami*, lunar eclipse.	Kanarese ..	A subordinate of the king was Traiḷōkyamalla Nanni-Noḷamba Pallava-Permānaḍigaḷ, who was ruling the districts Ballakunde 300, Kōgaḷi 500, Kaḍamba-ḷige 1000, Kuḍiya-Haravi 70 and Kariviḍi 30; the five villages and the Noḷambavāḍi 32,000 province. A thousand servants, devoted to Noḷambādhirāja, the chief of whom was *Daṇḍanāyaka* Tikaṇṇa were enjoying supreme authority over six villages of which Mōriṅgere was one. Tikaṇṇa gave some land to Sōmēśvara-Paṇḍita, pupil of Jñānēśvara-Paṇḍita, pupil of Maḷeyāḷa-Paṇḍita who was the pontiff of Kōgaḷi 500. The record also states that *Daṇḍanāyaka* Sōvimayya gave a tank and a garden to the temple of Noḷambēśvara after washing the feet of Sōmēśvara-Paṇḍita.
442	On the same slab	Do.	Vishṇuvardhana-Mahārājādhirāja-Vijayāditydēva.	Śaka [9]8[7], Krōdhin, Pushya, *Puṇṇami*, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Gift of land by the king to the temple of Noḷambēśvara at Mōriṅgere. The prince is entitled Āhavamallanaṅkakāra.
443	On another slab set up in the same temple.	Do.	Traiḷōkyamalla-Āhavamalladēva (Sōmēśvara I.).	Śaka 967, Pārthiva, Kārttika, *Puṇṇami*, Thursday, lunar eclipse, Saṅkrānti-Vyatīpāta.	Do. ..	Gives a genealogical list of the subordinate Noḷamba chiefs of Pallava descent. Traiḷōkyamalla Nanni-Noḷamba Pallava-Permānaḍi, ruling over the districts mentioned in No. 441, was the younger brother of Jagadēkamalla-Noḷamba [*alias*] Irmaḍi Noḷamba, who was the son of Jagadēkamalla-Noḷamba [*alias*] Udayāditya, who, again, was the son of Iṟivabeḍaṅga Noḷamba-Ghaṭeyaṅkakāra. Registers that Tikaṇṇa and other servants established a feeding house and the temple of Noḷambēśvara at Mōriṅgere in order to secure the *parōkshavinēya* of Udayādityadēva and with the permission of the king, who, having returned from a raid on Śivāpa(?), was camping on his way at Pūvinapaḍaṅgili (*i.e.*, Hūvinahaḍagalli), granted the village Savandiyapāḷa for their upkeep. The same teachers as in No. 441 are mentioned here and are stated to have been followers of Lakuḷīśa and members of Siṁhaparshe. The chiefs Chaṭṭarasa, Ghaṭṭiyarasa, a subordinate of Sāmanta-Garuḍa and others also made gifts.
444	On a slab set up near Nāgala-kaṭṭa in the same village.	....	. ..	Nala, Āśvija, *śu. di.* 5.	Do. ..	Records the restoration of a tank by Nāgapa Niṅgapa, the *śyā*[*nabhōga*] of Mōrigeri, for the merit of his daughter Bomova.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
445	On the slab built into the wall of the Kōṭiśvara temple at **Kotnakallu** (same taluk and district).	Western Chāḷukya.	Chāḷukya-Pratāpachakravartin Jagadēkamalla.	11th year, Vibhava, Pushya, *śu. di.* 13, Friday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Kanarese ..	Supplies a genealogical list of the Chāḷukya kings from Taila II. Jagadēkamalla Vīra-Pāṇḍya was the feudatory of Perma-[Jagadēkamalla II]. His maternal uncle was Vikramāditya, the son of Billavarāya. This latter chief granted the village Koṭṭiganūru to the temple of Kōṭi-Saṁkaradēva on the bank of the Tuṅgabhadrā river. Another gift to the same temple made in the 6th year, Rudhirōdgārin is also recorded. In the year Viḷambi the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya made a grant to the same temple for the merit of his maternal uncle Vikramāditya
446	Do do	Yādava ..	Sēvaṇa-Mahādēvarāya, 'ruling at Dēvagiri'.	Śaka 1185, Dundubhi, Kārttika, *śu. di.* 15, Monday, Vyatīpāta, Saṁkrānti, [lunar] eclipse.	Do ..	Records a gift of land to the same temple by a certain Madhuvayya of Koṭiganūru through the 500 of Kauravagrāma, a village in Māsavāḍi 140.
447	On a pillar of the Mukha-*maṇḍapa* in the Kallēśvara temple at **Sogi** (same taluk and district).	Hoysaḷa ..	Pratāpachakravartin Vīra-Nārasiṁhadēva (I).	6th year, Vyaya, Chaitra, *śu. di.* 10, Monday.	Do.	Records the gift of two *gaḍyāṇas* from the income in grain in the district of Kōgali-nāḍu in Pāṇḍya-nāḍu, to the temple of Kallināthadēva at Sōgve by Siripaṇṇa-Maylāradēva, officer of tolls in that district, with the permission of the chief minister (*mahā pradhāna*) Bommaya-Daṇṇāyaka and others. Two more *gaḍyāṇas* were similarly granted by some others with the permission of Boppayya-Daṇṇāyaka, the officer of the white parasol.
448	On another pillar in the same place ..	....	....	Śrīmukha, Āśvija, *ba. di.* *Ekādaśi*, Thursday.	Do. ..	Gift of 700 *kamma* of land by the merchant (*nanādēśi*) Maleyaḷa Poreyachcha-Seṭṭi, to the temple of Kalidēva for his own merit and for that of his younger brother Kumarachcha-Seṭṭi. The land had been acquired by him from Basavi Mūraḍe.
449	On the third pillar in the same place ..	Hoysaḷa ..	Pratāpachakravartin Vīra-Nārasiṁhadēva (I).	6th year, Vyaya, Chaitra, *śu. di.* 10, Monday.	Do. ..	Records a gift of money from the grain income of Kōgaḷi-nāḍu, in Pāṇḍya-nāḍu by the chiefs mentioned in No. 447, for the daily worship of Sōmanāthadēva at Sōgeya-kōṭe.
450	On a slab set up in front of *dabbaguḍi* in the same village.	Western Chāḷukya.	Tribhuvanamalladēva (Vikramāditya VI), 'ruling at Kalyāṇa'.	Chāḷukya-Vikrama year 46, Plava, Pushya, *śu. di.* 5, Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Do. ..	The *Mahāmaṇḍalēśvara* Tribhuvanamalla-Pāṇḍyadēva was ruling the Noḷambavāḍi 32,000 and the *Mahāmaṇḍalēśvara* Ghaṭṭiyarasa was ruling Kōgaḷi 500 evidently as his subordinate. The Brahman Nāgavarmmayya-Nāyaka, the headman of Sōgi and his brothers Kāḷimayya-Nāyaka and Mahādēvayya-Nāyaka being together, made a gift of land, etc., for daily worship to be maintained in the temple of Kēśavadēva which was built by Nāgavarmmayya-Nāyaka. Ghaṭṭiyarasa was made the guardian of the gift.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
451	On a mutilated slab at the same place	Western Chāḷukya.	Tribhuvanamalladēva (Vikramāditya VI)..	Chāḷukya-Vikrama year 35, . . . [*śu.*] *di.* 13, Sunday.	Kanarese ..	Damaged. Mentions Nāgavarmmayya-Nāyaka of Sōgi and his younger brother Mahādēva-Nāyaka.
452	On a slab set up in the garden *Śṛiṅgāra-tōṭa* of the same village.	....	....	Śaka 1655, Pramādicha, Bhādrapada, *ba. di.* 2.	Do.	Records a gift of land by Basapa-Nāyakarāya of Bāguḷi to his faithful servant Vīrapa of Sōge.
453	On a fragment lying before Vīrappa's house in the same village.	[Hoysaḷa]	[Vi]shṇuvardhana-Vīra-Ballā[ḷa]	. . . Kārttika, *ba. di.* 5, Thursday.	Do. ..	Seems to register a gift of land to a Jaina institution.
454	On the slab set up outside the Kalléśvara temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva (Jayasiṁha II) ..	[Śaka] 96[0], [Bahu]dhānya.	Do.	Completely damaged. Seems to record a gift of land.
455	On the back of the same slab	....	....	Śaka 967, Vyaya, Vaiśākha, *Huṇṇame* (full-moon), Monday.	Do.	Registers the praise of Chikka Jēyar who was evidently a Śaiva teacher. On the date given this teacher appears to have made a grant of land for the management of a village.
456	Do.	..	....	....	Do. ..	Records that Manneya Ghaṭṭiyarasa of the Kaḍamba family and a servant of Sāmanta Garuḍa handed over the income of his Manneya to the teacher Mallikārjuna-Bhaṭṭāraka of Sōge. At the end of the record occurs the date Śaka 97[1], Virōdhi. It mentions Mārasiṅgayya, the headman of the village.
457	On a slab set up in the garden of Śāntiśvarasvāmi in the same village.	Vijayanagara ..	Kṛishṇarāya-Mahārāya	Dhātu, Kārttika, *śu. di.* 5.	Do. ..	Records that Aruha-Timaṇa-Nāyaka, the minister (*pradhāna*) at Koṭūra, made, for the merit of his master Immoḍi-Basavappavoḍeya, the village of Daṇṇāyakapura for maintaining a water-trough for animals at Sōge.
458	On a slab set up in front of a house south of the Kalléśvara temple in the same village.	Western Chāḷukya	Tribhuvanamalladēva	Lost	Do. ..	Much damaged. Mentions the *Mahāmaṇḍalēśvara* Barmadēvarasa who was 'a venomous serpent to the chiefs of Toṇḍamaṇḍala' and 'a thunderbolt to the strong hill-fortresses of Hoysaḷas.'
459	On a second slab set up in the same place	Do.	[Tribhuvana*]malladēva	Chāḷukya-[Vi]krama year 35, Vikṛita, Pushya, *śu. di. Trayōdaśi*, Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Do. ..	Much damaged.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
460	On a slab built into a wall at the entrance into the Virabhadrasvāmin temple in the same village.	....	....	Kālayukti, Mārgaśira, *ba. di.* 3, Monday.	Kanarese ..	Records that Gōvindapa-Nāyaka, the agent of Krishṇapa-Nāyaka, granted some privileges to the headman, accountant and other [residents] of Sōge.
461	On a slab leaning against the temple platform at **Mudenuru** (same taluk and district).	....	....	....	Do. .. .. (archaic)	Damaged. Seems to record a gift of land at Mudunīra to a *gavuṇḍa*. At the beginning of the record is found the name Ghaṅgara Maramma.
462	On a slab set up in a garden to the north of the same village.	....	....	Śaka 1634, Nandana, Āsvija, *śu. di.* 10.	Kanarese ..	Seems to register a gift of land. Mentions Basapa-Nāyaka and his son.
463	On a slab set up near the tank to the east of the same village.	....	....	Śaka 1776, Ānanda, Chaitra, *śu. di.* 6, Monday.	Do. ..	Records that the twelve village officials (*bāra-balūti*) of Mudanūru constructed a *maṭha* and agreed to conduct the worship in it.
464	On a slab set up in a field at **Nandihalli** (same taluk and district).	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	....	Do. ..	Gift of the village Voḷalagundi Bhayirāpura surnamed Gōpināthapura in Kōṭūra-sīme, to the temples of Bañjēśvara and Gōpinātha at Timmalāpura, an *agrahāra* established by Rāmapaya.
465	On a pillar set up in front of the Īśvara temple at **Devagondanahalli** (same taluk and district).	....	....	Śaka 1678, Vyaya, Chaitra, *śu. di.* 1.	Do. ..	Records that the village of Dēvagoṇḍanahaḷḷi was given as a gift to Rāmaṇṇa-Nāyaka by Mummaḍi Basavappa-Nāyaka of Bāgaḷi.
466	On a slab set up in a field at **Bannikallu** (same taluk and district).	....	..	Śaka 1632, Vikṛita, Bhādrapada, *śu. di.* 1.	Do. ..	Records a gift of land to Banaiya by Hatiyammāji of Bāgaḷi.
467	On a slab lying near the *chāvaḍi* in the same village.	....	....	Bahudhānya, Phālguna, *śu. di. Pañchamī.*	Do. .	The headman, accountant, village watchman and other people of Panikal made a rent-free grant of land to Niṅgōja, the carpenter of the village temple.
468	On a slab built into the platform of the Kallēśvara temple at **Timmalapura** (same taluk and district).	Vijayanagara .	Vīrapratāpa Sadāśivarāya, 'ruling at Vidyānaga[ra].'	Śaka 1477, Rākshasa, Śrāvaṇa, *śu. di.* 5.	Do. ..	Registers that Aḷiya-Rāmarāja-arasa granted the village of Hakahaṇḍiganūru in the district ruled by Viṭalappa, to a temple
469	On a pillar set up close to the Īśvara temple at **Bannimatti** (same taluk and district).	....	....	....	Do. .. (archaic).	Records the death of a hero who was, perhaps, named Chandana.
470	On a slab set up at the entrance into the compound of the Virabhadra temple at **Holal** (same taluk and district).	Western Chaḷukya.	[Tri]bhuvanamalladēva	...	Kanarese ..	Much damaged and mutilated. Registers the praise of the residents of Gaṇḍarādityana-Poḷalayūra.
471	On another slab set up in the same place.	Do. ..	Tribhuvanamalladēva	....	Do. ..	Incomplete. Records the gift of 100 *kamma* of land in Gaudagere to the temple of Kalēśvara by Koylāḷidēva and the 120 residents of Gaṇḍarādityana-Hoḷalu.
472	On a slab set up near the east wall of the same temple.	Hoyasaḷa ..	Tribhuvanamalla Vīra-[Ba]llāḷa (II) ..	Śaka 111[6], Rākshasa.	Do. ..	Damaged. Records a gift of land to Chaudeya-Nāyaka son of Raṇaraṅga-Bhairava Basaveya-Nāyaka who apparently died on the battle field.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
473	On a slab set up in the verandah of the same temple.	....	....	Śaka 1781, Siddhārthi, Āśvīja, *śu. di.*	Kanarese ..	Records the building of the Vīrabhadra temple by Gaṅgādharaiyya of Hirē-maṭha.
474	On a second slab set up in the same place	....	....	....	Do.	Damaged. Seems to record the building (?) of the temples of Kalinātha, Vuṇmaya and Vīrabhadra at Hoḷal, by *pradhāna* Havaḷi-Nāyaka-Vaḍeya.
475	On a slab set up near the west wall of the same temple.	Western Chāḷukya.	Chāḷukyachakravartin Bhuvanaikamalladēva.	Śaka 996, Ānanda, *śu. di. Bidigé (Dvitiyā)*, Wednesday, Uttarāyaṇa-Saṁkrānti.	Do.	Damaged. Records a gift of land to the temple of Gaurēśvara at Gaṇḍarāditya-chaturvēdimaṅgala, by Rudrābharaṇajīya.
476	On the same slab	Do.	Jagadēkamalla (II)	5th year, Dundubhi, Āshāḍha, *śu. di.* 1, Monday, Vyatīpāta, Saṁkramaṇa.	Do. ..	Registers the gift of tolls on (?) three lakhs of areca-nuts (*aḍakeyasuṅka*), *Vaḍḍarāvula* and *hejjuṅka* to the same temple at Gaṇḍarādityana-Hoḷalu, by Vīra-Pāṇḍya Aṇuka-Pallavarāya and another who were officers of Vīra-Pāṇḍyadēva.
477	Do.	....	....	Chāḷukya-Vikrama year 2, Kālayukti, [Utta]rāyaṇa.	Do. ..	Records the gift of one *hōṟu* of betel leaves by Chaṭṭimayya to the same temple.
478	On a slab set up in the Gaurīśvara temple in the same village.	....	....	Śaka 1100, Viḷamba, Mārgaśira, *śu. di. Pañchamī*, Thursday, Uttarāyaṇa-Saṁkramaṇa, Vyatīpāta.	Do. ..	Registers the grant of *hejjuṅka* on areca-nuts and of certain other tolls by Śaṅkara-Daṇḍanāyaka, son of Madhuvarasa and a subordinate of Vijaya-Pāṇḍya, the lord of Noḷambavāḍi 32,000 in Kuntaḷadēśa, for the daily worship in the temple of Gaurēśvara at Gaṇḍarādityana-Hoḷalu. The latter place was called the best of villages (*grāma-chakravarti*) and the southern Ayyāvaḷe being the residence of the 500 merchants.
479	On a slab set up near the pond in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva (II).	12th year Śukla, Vaiśākha, *śu. di. Punṇame*, Monday.	Do.	Records a gift of 220 *kamma* of garden land for daily worship in the temple of Vāmanēśvara, by the 120 citizens of Gaṇḍarāditya[na]-Hoḷalu, while Sō[midē]varasa was ruling 'the twelve (villages)'. The *nakharas* of the village had to protect the charity.
480	On the same slab	....	....	....	Do. ..	Vīra-Pāṇḍyadēva, 'the Emperor of the Southern region' having visited the temple of Vāmanathadēva at Gaṇḍarādityana-Hoḷalu, granted tolls on two lakhs of areca-nut (*aḍakeya-suṅka*), at the request of the *mahāpradhāna* Kallimeya-Daṇḍanāyaka.
481	On a slab set up near the Nandi (bull) called Doḍḍabēvinakaṭṭi-basavaṇṇa in the same village.	....	....	Raktākshin, *Banada. Huṇṇive.*	Do. ..	Records that Lakeya-Nāyaka, son of Alampuri Kamaleya-Nāyaka of Uchchaṅgi, killed his enemies and died. Mention is also made of another Lakeya-Nāyaka, son of [Na]geya-Nāyaka.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
482	On the image of Hanumān in the Hanumanta temple of the same village.	....	....	Śaka **4[0], ... Phālguṇa, *śu. di.* 13.	Kanarese ..	Damaged. Seems to register the consecration of the image of Hanu[manta] at Gaṇḍarādityana-Hoḷalu, the chief of villages (*grāma-chakravarti*)
483	On the capital of a pillar in the Mukha-*maṇḍapa* of the Amṛitēśvara temple in the same village.	....	.. .	....	Do. ..	Records that Bammōja, son of Chōkōja and pupil of Paḍōja of Sōge, who possessed high skill in architecture, made four *Śrīkāra*-pillars with decorations, each costing 20 *gadyāṇas*.
484	On a slab set up near the main entrance of the Sōmaliṅgēśvara temple at **Mailaa** (same taluk and district).	Western Chāḷukya.	Traiḷōkyamalladēva (Sōmēśvara I)	Śaka 968, Vyaya, Phālguṇa, *śu. di. Tadige* (*Tṛitīyā*), Sunday, Uttarā-Bhadrapadā, Sādhya-yōga.	Do. ..	Slightly damaged. Gift of land, house, stalls, etc., evidently by the chief Kāḷidāsa or Kāḷimayya to the temples of Svayambhudēva and Mūlasthānadēva, through the teacher Chillukāchārya, pupil of Tējōrāsi-Paṇḍita of Mauḷimaḍu. Records also a gift by Āhavamalla, son of Jagadēkamalla.
485	On the lamp-pillar of stone set up in front of the same temple.	....	....	Śrīmukha, Karttika, *ba di* 10, Saturday.	Do. ..	Damaged. Seems to register the gift of the pillar.
486	On the base of a pillar in the Mukha-*maṇḍapa* of the Kallēśvara temple in the same village.	Yādava ..	Bhujabaḷa-Praudhapratāpachakravartin Vīra-Rāmachandra.	Śaka 1205, Chitrabhānu, Jyēshṭha, *śu. di.*	Do. ..	Records the consecration of the sacred bull Nandikēśvara in front of the god Kalinātha at Goṅgūra, by the chief Jannuva-Nāyaka.
487	On a memorial stone set up near the Gaṅgimāḷavva temple in the same village.	....	....	Śrīmukha, Bhādrapada, *śu. di* 11.	Do. ..	Records that a certain Honnarasa and the *liṅga* of Mailāra became united, *i.e.*, that the former died.
488	On a Nandi-pillar lying in a field to the south-east of **Hyarada** (same taluk and district).	Yādava ..	Bhujabaḷa-Pratāpachakravartin Vīra-Mahādēvarāya.	Śaka 1184, Dundubhi, Chaitra, *ba. di. amāvāsa*, (new-moon), Monday, solar eclipse.	Do. ..	Damaged. Seems to provide for the repairs of the temple of Mallikārjuna at Śrīparvata.
489	On the slab called '*ākala-kallu*' set up in the tank-bed at **Kattebennur** (same taluk and district).	Western Chāḷukya.	[Ja]gadēkamalladēva	. . . . . Krōdhana, Mārgaśira Tuesday, solar eclipse.	Do. ..	Damaged. Mentions a *Mahāmaṇḍalēśvara* who held the titles *Māvana-gandhavāraṇa*, *Raṇadhīra* and others.
490	On a pillar lying in the verandah of the Uḍuchulavva temple in the same village.	Do.	Jagadēkamalladēva (Jayasiṁha II)	[Śaka] 947, Krōdhana, ...	Do. ..	Much damaged. Mentions the *Mahāmaṇḍalēśvara* Madhu-Marmadēva who was entitled *Māvana-gandhavāraṇa* and *Raṇadhīra*.
491	On the base of the column left of entrance into the Āñjanēya temple in the same village.	....	....	Nandana, Phālguṇa, *śu. di.* 5, Monday.	Do. ..	Records that a certain mason named Ālōja brought materials (?) from the ruined temple of Bhōgēśvara at Koṇḍadakaṭṭi which belonged(?) to a *jaina-basti* and built this temple for Hanumappa.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On the slab lying in a canal near **Halu-Timmalapura** (same taluk and district).	....	....	Śaka 1634, Nandana, Āśvija, *śu. di.* 5.	Kanarese ..	Gift of 10 *kha* of land assessed at 250 *varāhas* by Hatiyammāji of Kāgaḷi to Baramaya, son of Mariyaṇṇa, in the village of Timmalāpura included in Hamvina (*i.e.* Hūvina)-Haḍagali.
493	On the pedestal of the Sarasvati image in the Bhīmēśvara-Dēmēśvara temple at **Hire-Hadagalli** (same taluk and district).	....	....	....	Do. ..	Consists of a verse in praise of the sculptor whose name is not clear on the impression.
494	On a slab set up in front of the same temple.	Western Chāḷukya	Vikramāditya Gaṅgapermāḍidēva	Hēmaḷambi, Vaiśākha, (*Puṇṇami*) full-moon Sunday, lunar eclipse and Chālukya-Vikrama year 32, Sarvajit, Chaitra *Amāvāsye*, (new-moon), Monday, solar eclipse and Vishu-Saṁkramaṇa.	Do. ..	Damaged. The king, as a crown prince, was ruling the provinces Gaṅgavāḍi 96,000, Banavase 12,000 and Noḷambavāḍi 32,000, when, the minister Dēmarasa is stated to have consecrated the temple of Dēmēśvara at Posa-Vaḍaṅgile which was a village of Brahmans from the time of Janamējaya. About the end of the inscription mention is made of the Hoysaḷa King Vishṇu or Vīra-Viśhṇu Tribhuvanamalla.
495	On another slab set up in the same place	Hoysaḷa ..	Pratāpachakravartin Vishṇuvardhana-Vīra-Ballāḷadēva (II).	Śaka 1133, Prajāpati, Māgha, *śu. di. Tadige* (*Tṛitīyā*), Sunday.	Do. ..	Damaged. States that the king was ruling the country Noṇambavāḍi 32,000, Banavase 12,000, Huligere 300, the two Beḷuvolas and Māsavāḍi, right up to Heddore, from his capital Haḷḷavura *alias* Vijayasamudra. His queen (*paṭṭadarasi*) Padumaladēvī is stated to have been ruling at Hosa-Haḍaṅgili. Seems to record a gift of land by the chief Dāvaṇṇa.
496	On a slab set up near the south wall of the same temple.	..		Śaka [1]081, Bahudhānya. Vaiśākha, *Pourṇamāse* (full-moon), lunar eclipse.	Do ..	Damaged. The record begins with a genealogical list of the Western Chāḷukyas and stops with Perma-[Jagadēkamalla II]. It states that the *Mahāmaṇḍalēśvara* Vīra-Pāṇḍyadēva was ruling Kaḍambaḷige 1,000, Ballakunde 300 and Kōgaḷi 500. His uncle Vikrama-Pāṇḍya made a grant of land for the merit of his wife Bāchaladēvī and his daughter Mahādēviyarasi.
497	On a slab lying before the Vīrabhadra temple in the same village.	Western Chāḷukya.	Tribhuvanamalladēva	Śaka 772, Prajāpati, Pushya, *Amāvāsye* (new-moon). Monday, Vyatīpāta, Uttarāyaṇa-Saṁkramaṇa.	Do. ..	The characters are very late for the Śaka year quoted but agree very well with the time of Tribhuvanamalla Vikramāditya VI. Records a gift of land to the temple of Mūlasthānadēva at Hosa-Vaḍaṅgile, by the chief Māhēndra of the Yadu family. Also registers gifts of land at Haḷugi and other places to the temple of Mallikārjunadēva by Maliyaṇṇa on Chaitra, *śu. di. Pāḍi*[*ve*] (*Prathamā*). Monday, in the same year.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On a stone lying in front of Baḍigēra Vīrabhadrappa's house in the same village.	....	....	Saka 1187, Krōdhana, Chaitra, *ba. di.* 5, Thursday.	Kanarese ..	Registers that the 120 residents [of Hosa-Haḍaṅgile] made an arrangement with regard to the house-sites belonging to the temples of Mādhavadēva and Gōpāḷadēva of Beṇṇevūru.
499	On the same stone	....	....	Śaka 1201, Pramādi, Vaiśākha, *śu. di.* 15, Monday, Saṁkramaṇa-Vyatīpāta.	Do. ..	The citizens (*mahājana*) of Hosa-Haḍaṅgili having met together agreed to give certain lands to the temple of Mādhavadēva of Beṇṇeūru.
500	On a mutilated slab lying in the backyard of Purāṇada Chinnavīrappa's house in the same village.	....	....	. . . . . Phālguṇa, *śu. di.* *Tadige* (*Tṛitīyā*).	Do. ..	Seems to register gifts of lands to the temple of Nagarēśvaradēva by the merchants (*nagara*).
501	On a slab set up in front of the ruined Āñjanēya temple at **Sivapada** (same taluk and district).	Western Chāḷukya.	Jagadēkama[lla] (Jayasiṁha II)	Śaka 963 . .	Do. ..	Mutilated. Seems to register a gift of land to the temple of Siddhēśvara. Mentions the *mahājanas* of Hosa-Vaḍaṅgie and a son of Rāya-Pāṇḍya.
502	On the base of a pillar in the Mailāra Liṅgapāda shrine in the same village	....	....	. . .	Do. ..	Registers that Bōmarāsi, the priest of Siddhanātha, appointed Amitarāsi to his place and gave over to him the two villages of the god Siddhēśvara in the presence of the five *maṭhas*.
503	On a mutilated slab lying in front of the Āñjanēya temple at **Bannigola** (same taluk and district).	. . .	....	Śaka 1483, Durmati, [Vaiśākha], *śu. di* 12, Saturday.	Do. ..	Mentions Bannigoḷa and a gift of 100 *varāhas*.
504	On a slab set up on the boundary line between **Bannigola** and **Siginahalli**.	....	....	Vikrama ..	Do. ..	Records the gift of a rent-free land (*mānya*) to a certain Sūryarāya on the occasion when he killed Kāchināyakana Timmayya with a hatchet (*koḍali*) and himself, died.
505	On the pedestal of the Gaja-Lakshmī image lying near the *chāvaḍi* at **Siginahalli** (same taluk and district).	....	....	Śaka 1297, Ānanda, Phalguṇa, *śu di.* 8, Monday.	Do. ..	Incomplete. Mentions a *gauḍā* resident of Chiganahaḷḷi.
506	On a rock in the Tuṅgabhadrā river at **Rameśvarabanda** (same taluk and district).	....	. .	....	....	Contains the signatures of Śaṅkaranārāyaṇa, Sūrerāya and Krushṇa (Kṛishṇa)
507	On a slab set up in front of the Āñjanēya temple at **Nakkarahal** (same taluk and district).	Vijayanagara.	Vīrapratāpa Sadāśivarāya	Śaka 1483, Dundhubhi, *Nija*-Śrāvaṇa, *śu. di.* 10.	Kanarese ..	Mentions that a certain Pedapa erected a bund across the canal that passed through the village Nagarehāḷa.
508	On a slab lying to the east of the same village.	Do.	[Vīrapratāpa Sadāśi[va]-Mahārāya ..	Śaka 1470, Kīlaka, ...	Do. ..	Mentions Krushṇapa-Nāyaka, Kōgaḷi-vēṇṭhe and Nagarehāḷu.
509	On a column of the stone entrance into a well at **Chhatradahalli** (same taluk and district).	. . .	..	Śaka 1465, Śōbhakṛit, Kārttika, *ba di.* 10, Wednesday.	Do.	Records that Yelavaṇṇa of Chhatradahaḷḷi built this well and planted an avenue. Also states that his father and brothers having purchased the right of half *gavuḍike* constructed a tank and a temple to the north of the village.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks
510	On a slab in a field to the north of the same village.	Vijayanagara ..	Vīrapratāpa Sadāśiva-Mahārāya	Śaka 1481, Siddhārthin, Jyēshṭha, *ba. di.* 7.	Kanarese ..	Gift of timber required for baling water to the charity-fountain at Chhatradahaḷḷi, by certain residents of the village which belonged to the temple of Mālyavanta Raghunāthadēva. On the same day certain salt manufacturers (*uppāra*) 'the jewels of the Sagara-kula' agreed to give two *ballas* of salt from each salt-pan, to the man who baled out water for the fountain; the smiths too who were worshippers of Kaḷikadēvī and Kamathēśvara agreed to repair or renew the iron bucket for drawing water and the *gavuṇḍas* gave a piece of land for the maintenance of the man.
511	On a stone lying in a field at **Varadapuram** (same taluk and district).	....	....	..	Do. ..	Records an imprecation that the man who disregards the boundary line of Varadāpura, eats dog's flesh.
512	On a broken slab lying near a well at **Kenchetinahalli** (same taluk and district).	....	....	Śaka 14[66], Krōdhin, Śrāvaṇa.	Do. ..	Seems to record a gift of land (?) to the charity-fountain (*dharma-ēta*) at Keñchiseṭṭihaḷḷi for the merit of Kru[shṇa]ppa-Nāyaka, son of Bayappa-Nāyaka.
513	On a pillar set up in front of the Āñjanēya temple at **Uppinayakanahalli** (same taluk and district).	....	....	..	Do. .	Seems to register grant of tolls for worship in the temple of Hanumantarāya.
514	On a slab set up in front of the Vīraṇṇa temple at **Magimavinahalli** (same taluk and district).	....	.. ..	Śaka, 1466, Krōdhin, Māgha, *śu. di* 15.	Do.	Records the foundation of a new village called Chika-Timmāpura-agrahāra, for the merit of Tirumalamma, the daughter of Aḷiya-Rāmarāja. She is stated to have been a *madavaḷige kumārti* *i.e.*, a daughter about to be married. The record that follows which is dated in Śaka 1461, Vikārin, Śrāvaṇa, is one of Rāmayāmātya who is described as a feudatory of Achyuta.
515	On another slab set up in the same place	....	....	Raudri, Pushya, *śu. di.* 12.	Do. ..	Records the gift of a salt-pan to *uppāra* Gōvindaya by the chief residents of Timmāpura-agrahāra.
516	On the Kāḷamma-slab in a field of the same village.	.. .	....	. ..	....	Records that Kariyappa caused to be made the *giṇḍa-ratna-moga*. The meaning of this is not clear.
517	On a slab set up in the big tank *hirēkere* of the same village.	....	....	Śaka 1466, Krōdhin, Māgha, *śu. di.* 15.	Kanarese ..	Registers the construction of the tank Kāmasamudra by Bayakāra Rāmappayya for the merit of his daughter Kāmamma. The rest of the inscription is identical with No. 514 above and bears the same date, *i.e.*, Śaka 1461, Vikārin, Śrāvaṇa.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
518	On a slab set up in the Añjanēya temple at **Chimnahalli** (same taluk and district).	Western Chāḷukya.	Jagadēkamalla (Jayasiṁha II)	Śaka 953, Śukla, Pushya, *śu. di. Pañchamī*, Sunday, Uttarāyaṇa-saṁkrānti.	Kanarese ..	Registers that while Jagadēkamalla-Noḷamba-Pallava Kumānaḷi (?) was ruling Kaḍambaḷige 1000, Kōgaḷi 500, Ballakunde 300, Kuḍiharavi 70, Karaviḍi 30 and five villages in Māsavāḍi-nāḍu, his subordinate Kēteya-Nāyaka who was ruling at Nelkudure granted land and garden-site to the temple of Kalidēva through the teacher Duggarāja-Paṇḍita.
519	On the same slab	Yādava ..	Pr[au]ḍhparatāpachakravartin Vīra-Mahādēva.	6th year, Krōdhana, Āshāḍha, *ba. di. Amāvāse* (new-moon), Monday.	Do. ..	Gift of Nelkudure by Śōyidēvarasa, a subordinate of the king.
520	On the base of a pillar in the Raṅgamadhya-*maṇḍapa* of the Jaina-*basti* at **Kogali** (same taluk and district).	....	....	..	Do. ..	Records gifts of money by different persons for the daily bathing of the images in the temple.
521	On the pedestal of the smaller Jina-image in the same *basti*.	....	....	Paridhāvi, Chaitra, *śu. di. Chaturdaśī*, Sunday.	Do. ..	Registers the consecration of the image by a certain Oḍeyama-Seṭṭi, a lay pupil of Anantavīryadēva.
522	On the pedestal of the chief image in the Vīrabhadra temple in the same village.	....	....	....	Do. (archaic)	Consists of a verse in the Āryā metre and registers that this image of the Sun-god (?) was made by the grandson of a certain Śivananni.
523	On a slab set up in the Kalleśvara temple at **Talakallu** (same taluk and district).	Western Chāḷukya.	Traiḷōkyamalladēva (Sōmēśvara I)	Śaka 974, Nandana, Śrāvē (?).	Do ..	Slightly damaged. Traiḷōkyamalla Noḷamba-Pallava-Permānaḍidēva, a subordinate of the king was ruling Kōgaḷi 500, Ballakunde 300, and Kaḍambaḷige 1000. His subordinate was Barmadēva of the *Phaṇīndra* (*i.e.* serpent) family. He seems to have repaired a tank at Toṇakalu and to have granted land for its maintenance.
524	On the same slab	....	....	Chāḷukya-Vikrama year 37, Durmukhi (wrong), Pushya, *śu. di. Pāḍiva* (*Pratham*) Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Kanarese ..	Records a gift of land to the temple of Mūlasthānadēva in the small tank at Toṇali, through the teacher Vāmadēva-Paṇḍita, a pupil of Kaḷēśvara-Paṇḍita of Sōge.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
525	On a slab set up in front of the Añjanēya temple at **Yenigi** (same taluk and district).	Yādava ..	Prauḍhapratāpachakravartin Sēvaṇarāya Kandhāradēva, 'ruling at Dēvagiri.'	12th year, Piṅgala and Śaka 1181, Kālayukti, the 13th year of the king, Pushya, *Amāvāse* (new-moon), Monday, Uttarāyaṇa-Saṅkrānti, solar eclipse, Vyatīpāta-yōga [Sarva]jit, Pushya, *śu. di.* 1.	Kanarese ..	Records that the 120 great men of Pūvina-Paḍaṅgile granted land to the temple of Kusumanāthadēva.
526	On a slab built into the floor of the *chāvaḍi* at **Hampasagara** (same taluk and district).	....	....	Do.	Do. ..	Damaged. Mentions the *Nāyaṅkarāchārya* Bāguḷi Basa[ppa]-Nāyaka.
527	On a slab set up in the Baḷḷēśvara temple at **Holagondi** (same taluk and district).	Western Chāḷukya.	Tribhuvanamalladēva (Vikramāditya VI) ..	Chāḷukya-Vikrama year [7], [Du]rmati, Bhādrapada, *Amāvāse* (new-moon), Thursday, solar eclipse, Saṅkrānti Vyatīpāta.	Do. ..	Registers that the *Mahāmaṇḍaleśvara* Gaṅgarasa, son of the *Mahāsāmanta* Chāvuṇḍarasa, caused a gift of land to be made by Ereka-gāvuṇḍa of Poḷalgunde, to the temple of Baḷēśvara built by his father, through the teacher Kāḷēśvara-Paṇḍitadēva. The chief Gaṅgarasa who succeeded to the place of his father after the latter's death is stated to have been enjoying 'Māsavāḍi 140, Poḷalgunde, the *aṅkagadyāṇa* in the Seven and a Half lakh (country), and the *dasavanda* on the landed property (*jīvita*) of the palace servants (*aramaneya-aṅka* (?)).'
528	On a slab set up in the Sōmēśvara temple in the same village.	....	*Mahāmaṇḍalēśvara* Vijaya-Pāṇḍyadēva, 'ruling Noḷambavāḍi 32,000'	4th year, Sarvadhāri, Phālguna. *śu. di. Pañchami*, Thursday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta.	Do. ..	Registers that a certain Mallagāvuṇḍa, chief of Hoḷalgunde, built a temple for Mallinātha and made a gift of land for its upkeep. He was born in the family of Baḷiya-kula.
529	On a slab lying in front of the Śaṅkarēśvara temple in the village of **Uttangi** (same taluk and district).	....	....	....	Do. ..	Seems to record the death in battle of a certain Hiriya Somma-Nāyaka who held the titles *Chaladaṅkarāma* and *Giridurgamalla*. His son Hemmaya-Nāyaka is also mentioned.
530	On a slab built into the south wall of the same temple.	Western Chāḷukya.	Jagadēkamalla 'ruling at Kalyāṇapura' ..	Śaka 107[8], Pramāthin (wrong), Akshaya-tṛitīyā-*Amāvāsye* (new-moon), solar eclipse, Vyatīpāta.	Do. .	Much damaged. States that his subordinate Jagadēkamalla Vīra-Pāṇḍyadēva was ruling Noḷambavāḍi 32,000 from his capital at Uchchaṅgipura and records gifts to the temples of Basavēśvaradēva and Rāmēśvaradēva at Kuttaṅgi.
531	On a mutilated stone lying in a field to the west of the same village.	....	....	Virōdhi, Āśvija, *śu. di.* 1, Friday.	Do. .	Seems to record the death of a certain Mayapa, son of Puṭṭiya Bomma-Gauḍa.

B.—Stone inscriptions copied in 1914—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
532	On another slab set up in the same field ..	....	....	Prajāpati, Mārgaśira], *śu. di.* 5, [Friday].	Kanarese ..	Records the death of Nāgāyi, wife of Bomma-Gavuḍa on this date.
533	On the third slab set up in the same place ..	....	....	Śaka 1301, Kalayukti, Chaitra, *śu. di.* 5, Thursday.	Do. ..	Records the death of Vāgdēvi, wife of Virupa-Gavuḍa.
534	On the fourth slab set up in the same place	..	....	Visu (Vrishi), Jyēshṭha, *ba. di.* 4, Tuesday.	Do. ..	Records the death of Bomma-Gauḍa, son of Virupa-Gauḍa of Uttaṅgi.

APPENDIX C.—List of stone inscriptions copied during 1915.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north tier of the central shrine in the Gōvindarāja-Perumāḷ temple at **Chidambaram** (Chidambaram taluk, South Arcot district).	Vijayanagara ..	Achyutadēva-Mahārāya	Śaka 1460, Viḷambi, Paṅguṇi, 14th day, Monday, *Paurṇimā*, Uttara-Phalguṇī.	Tamil	Unfinished. Records the reconsecration of Gōvindarājasvāmin at Chitrakūṭa by Achyutarāya.
2	On the north wall of the verandah round the Airāvatēśvara temple at **Darasuram** (Kumbakonam taluk, Tanjore district).	....	....	....	Do.	Consists of 108 sections each containing the name and surname of the Śaivāchārya whose image is sculptured below.
3	On a pillar of the *maṇḍapa* in front of the central shrine of the Sōmēśvaraswāmin temple at Kumbakonam (same taluk and district).	Chōḷa	Rā[jarā]jakēsarivarman (Rājarāja I) ..	5th year ..	Do.	Damaged at the bottom. Gift of land for sacred bath, offerings and *śrī-bali* to the Āḻvār of Tirusōmiśvaram at Tirukkuḍamūkku, a *dēvadāna* of Vaḍagarai-Pāmbura-nāḍu.
4	On the east wall of the third *gōpura* in the Sundarēśvara temple at **Madura** (Madura taluk and district).	....	[Tribhuva]nachakravartin Kōṉēriṉmaikoṇḍāṉ.	15th year, 306th day.	Do.	Built in at the beginning. Gift of land for the maintenance of a flower-garden and for feeding *Māhēśvaras* in the Naralōkasūriyaṉ-*tirumaḍam*. The land was situated in Pāgaṉūr-kūrram.
5	On the south wall of the first *gōpura* in the same temple.	....	....	Śaka 1469, Kīlaka, Dakshiṇāyana, ... 12, Friday, Pūrva-Phalguṇī	Do.	Damaged. Seems to record a gift of land for the *maṭha* presided over by Jñānakūttar *alias* Śattijñānaderiśanaigaḷ.
6	On a pillar in the same *gōpura*	Nāyaka ..	Vijayaraṅga-Chokkanātha-Nāyaka, son of Muttu-Vīrappa-Nāyaka.	Śaka 1632, Khara, Paṅguṇi, 10th day, *śu. di.* 11, Āślēsha, Sukarma-yōga, Bhadravākaraṇa, Saturday.	Do.	Remission of taxes on four villages granted to the bearers of the (image) of the god Śōkkanāthasvāmin. Mentions the commander-in-chief Kumāra Daḷavāy Kattūri Raṅgayyaṉ and the *pradhāni* Veṅkaṭa-kṛishṇayyaṉ.
7	On the east wall of the third *prākāra* of the Mīnākshi-Ammaṉ temple in the same village; right of entrance.	....	....	....	Tamil verse ..	Much damaged. Two verses in praise of a Pāṇḍya king (*vaḷudi*) who had the surname *vāḷāl-vaḷitiṟandāṉ*. A second set of two verses evidently in praise of the same king who is here called *Kūḍalāṟkōmāṉ*, mentions the damming of the sea with his sword.
8	At the entrance into the central shrine of the Rāmanātha temple at **Rameswaram**, right side; (Ramnad taluk and district).	..	....	Śōbhakṛit, Bhādrapada, *ba. di.* [12].	Kanarese ..	Damaged. Gift of a jewelled armour (*kavacha*) to the temple of Rāmanāthadēva. Mentions Sā[va]ṇṇa-Daṇṇāyaka.
9	In the same place; left side	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[9] + 1 + 1st year, Kanyā, 15th day, Saturday, 12, Maghā.	Tamil	Damaged.

C.—List of stone inscriptions copied during 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone built into the floor of the central shrine of the Mallikārjuna temple at Srisailam (Nandikotkur taluk, Kurnool district).	Vijayanagara	Vīrapratāpa Vīra-Narasiṅgarāya-Mahārāya	....	Kanarese ..	Records that the king visited the temple of Mallikārjunadēva and paid homage to the god.
11	On two pillars in the southern porch of the Mukha-*maṇḍapa* of the same temple; right and left of entrance.	Do. ..	Vīrapratāpa Harihara-Mahārāya ..	Kali 4505 and Śaka 1326, Tāraṇa, Māgha, *ba. di.* 14, Monday, *Śivarātri.*	Sanskrit (Telugu).	States that this Mukha-*maṇḍapa* was presented by king [Ha]riha[ra]-Mahārāya to the temple of Mallikārjuna and includes a long *praśasti* of the king.
12	On a slab built into the floor of the platform in the same porch; right of entrance.	....	.. .	Śaka 1440, Īśvara, Chaitra, *śu. di.* 15, Monday.	Telugu ..	Registers that a certain Parvatayya and his wife, who were adherents of Siddhabhikshāvṛitti-Ayyaṅgāru paid homage to Mallikārjuna, constructed for him a tank near Bhīmunikolāmu and planted a flower-garden at Siddhāpura. Records also the grant of a paddy field below the tank at Siddhāpura for the daily offerings in the temple by Jaṅgam Basavayya, on Jyēshṭha *ba. di.* 30, Friday, of the same year.
13	On slabs built into the floor of the platform in the northern porch of the same *maṇḍapa*; right of entrance.	....	....	Śaka 1451, Virōdhin, Mārgaśira, *śu. di. Paurṇamī* (full-moon).	Sanskrit (Telugu).	States that the great minister Chandraśēkharamātya, the son-in-law of Dēma and a devoted servant of Kṛishṇarāya, built the Kalyāṇa-*maṇḍapa* on the northern side of the Mallikārjuna shrine, set up a golden pinnacle on it and also built a shrine for the *liṅga* called Dēmēśa. A Telugu record in continuation of this gives the date Śaka 1451, Vikṛiti, Śrāvaṇa, *ba. di.* 30 and registers the grant by the same minister of the village Kōṛagoṭṭa in Chagalamarri-sīma to a servant (?) of the same temple.
14	In the same place; left of entrance ..	Vijayanagara ..	Kṛishṇadēvarāya	Śaka 1452, Vikṛiti, Chaitra, *ba. di.* 30, Monday.	Telugu ..	Chandraśēkharayya, ruling the Śrīśaila-rājya as the king's representative (*avasaram* ?), built a *maṇḍapa* in front of the bed-room of the god Mallikārjuna, presented golden images of Nandīśvara and Bhṛiṅgīśvara, set up standing stone figures of his master Kṛishṇarāya, his father-in-law Dēmarsa and of himself in that *maṇḍapa* and for meeting the expenses of worshipping the god in that *maṇḍapa*, he gave the village Śivapura in Mosalimaḍugusīma which was included within his jurisdiction. He also gave a golden cup and a silver pedestal (*pānivaṭṭam*) for the god, set up to the north of Mallikārjuna the *liṅga* called after Dēmaya and set up in front of it a golden pillar. At Nāgalūṭi which is at the foot of the hill he erected a temple for Vīraṇa (*i.e.* Vīrabhadra), consecrated a *liṅga* called Dēmaya within it and presented the village Dēmasamudra to Brahmans.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
15	In the same place; left of entrance ..	Vijayanagara ..	Kṛishṇadēvarāya	Śaka 145[1], Virōdhin, Kārttika, *śu. di.* 15, Sunday.	Telugu ..	Gift of the village Gaṭirājupeṇṭa to Rachūṭi-Vīraṇṇodaya of Basva-*maṭha*, by the same Chandraśēkharayya, for the merit of the king, Dēmarasayya and himself.
16	On the right and left pillars of the eastern porch of the same *maṇḍapa*.	....	....	Kali 4611 and Śaka 1433, Prajāpati, Māgha, *ba. di.* 14, Monday.	Sanskṛit ..	Gives a lengthy account of the gifts made to the temple of Śrīśailam by a certain chief, Liṅga, the son of Śānta, who was evidently a *Vīraśaiva*, the one of his pious acts being beheading of the Śvētāmbara Jainas.
17	On the west face of the right pillar in the same place.	....	....	....	Kanarese ..	Records that Mādaya and Mallarasa in the service (*ūliga*) of king Kṛishṇarāya worshipped the god.
18	On stones built into the floor of the platform in the same porch; right of entrance.	Vijayanagara .	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Yuva, Śrāvaṇa, *śu. di.* 15, Wednesday, lunar eclipse.	Telugu ..	Registers the conquests of Kṛishṇarāya and states that after making gifts at Amarēśvara he came to Śrīparvatam and had *maṇḍapas* constructed in the car street. Prior to this in the year Śrīmukha (Vaiśākha, *śu. di.* 11, Thursday) he had made a gift of the villages of Porumañchala and Ātukūru to the temple of Mallikārjuna. He also remitted tolls on *kāvaḍis*, pack horses, bullocks, asses and head-loads.
19	In the same place; left of entrance ..	Do. ..	Do. do. ..	Do.	Kanarese ..	An exact translation of the above.
20	On the right and left pillars of the *maṇḍapa* adjoining the Nandi-*maṇḍapa* in the same temple.	Reḍḍi	Jaganobbagaṇḍa Anna-Vēma	Śaka 1299, Piṅgala, Māgha, *śu. di.* [7], Wednesday.	Sanskṛit and Telugu.	Supplies a genealogy of the Reḍḍis, of whom the first was Pōla. Registers the building of the Vīra-*maṇḍapa* for the merit of his father Annaya-Reḍḍi. It is stated that in this *maṇḍapa* many heroes voluntarily cut off their heads and tongues. The two faces of the right pillar which contain a long list of the *birudas* of Anna-Vēma give the date Śaka 1298, Piṅgala, Māgha, *śu. di.* 7, Wednesday.
21	On the west face of the third pillar in the same *maṇḍapa*.	....	....	Śaka 1448, Sarvadhāri, Māgha, *ba. di.* 10.	Kanarese ..	Mentions Mallapaṇṇa of Alabaragi, a household servant of Kṛishṇarāya.
22	On the south face of the same pillar ..	Vijayanagara ..	Vīrapratāpa Praudhadēvarāya-Mahārāya ..	Śaka 1379, Īśvara, Māgha *ba. di.* 5, Thursday.	Do. ..	Registers that Dēmarasavve, a servant of the palace purchased some land and presented it to the temple for providing one plateful of oblation to the god and feeding five *jaṅgams* every day.
23	On the fourth pillar in the same *maṇḍapa*	Do. ..	Vīrapratāpa Achyutarāya	Śaka 1452, Vikṛiti, Pushya, *ba. di.* 11, Tuesday (?).	Telugu	Records that a certain Māḷapa-Nāyaṇḍu presented a bell to the temple of Mallikārjuna and a lace cloth to the goddess Bhramarāmba, for the merit of the king and (his brother) Kṛishṇarājadēva-Mahārāya.
24	On the west face of the fifth pillar in the same *maṇḍapa*.	....	....	Śaka 1381, Pramāthin, Phālguna, *śu. di.* 8, Monday.	Kanarese ..	Registers a gift of land by purchase to the same temple by Lakhumaji-Āyi, wife of Pāṇḍya-Perumaḷadēva and daughter of Vīrapratāpa Vijayarāya-Mahārāya, for providing one plateful of oblation and feeding five *jaṅgams* every day.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
25	On the north face of the same pillar ..	Vijayanagara ..	Vīrapratāpa Praudhadēvarāya-Mahārāya ..	Śaka 1379 ..	Kanarese ..	Gift of land for the same purpose by a female servant of the palace.
26	On a broken slab set up in the eastern court-yard of the same temple.	Sāluva	Peda-Malleparāju, son of Yaram-Kampayadēva-Mahārāja.	Śaka 1407, Viśvāvasu, Bhādrapada *śu. di.* 15, Thursday, lunar eclipse.	Telugu .. .	Seems to record the gift of a tank (with lands below it) for providing offerings, to the same temple.
27	On a pillar set up in the same court-yard	Kākatīya ..	Pratāparudradēva-Mahārāja	Śaka 1234, Paridhāvin, Phālguṇa, *śu. di.* 5, Thursday.	Do.	Gift of land in Kam-nāḍu for providing mid-day offerings, to the same temple, by the chief minister (*mahāpradhāni*) Vēpēṭi Kommayya.
28	On a broken image lying in the same court-yard.	....	....	....	Do	This image of Bhairava was set up on the Śrīgiri hill by the *gavare* (merchant) Muddama-Seṭṭi Gaṅga-Malli-Seṭṭi of Rājamahēndravaramu.
29	On the image of Bhṛiṅgi in the same court-yard.	....	...	....	Do .. .	This image of Bhṛiṅgināṭha was set up by the same merchant, here stated to be the son of Gavare Muddama-Seṭṭi Malli-Seṭṭi.
30	On a slab set up in the same court-yard ..	....	....	Śaka 1382, Vikrama, Āshāḍha *śu. di.* 15, Thursday, lunar eclipse.	Do.	Begins with a long but incomplete eulogistic account evidently of certain kings. One half of the slab from top to bottom is occupied by a Uriya record.
31	On a pillar set up in the southern court-yard of the same temple.	....	....	Virōdhin, Śrāvaṇa, *ba. di.* 30.	Do.	The east face of the pillar contains the usual long *praśasti* of Kṛishṇarāya, which breaks off with the verse *kīrtyā yasya samantataḥ*, etc. Registers that a certain Mallasāni Annapa Ayapa provided for daily oblations in the shrines of Mallikārjuna and Bhramarāmbā, built the mukha-*maṇḍapa* in front of Siddhēśvara, repaired the southern *prākāra* wall, set up the iron pillars and inscribed stones in their proper places and repaired the *maṇḍapa* of the southern *gōpura*.
32	On the iron lamp-pillar set up in the same court-yard.	Vijayanagara .	Veṅkaṭapatirāya	Śaka 1524, Śubhakṛit, Māgha, *ba. di.* 5 (?), *Śivarātri.*	Kanarese ..	Records the setting up of this iron lamp-pillar for the merit of Mudiyapa-Nāyaka by a certain Chikaiya, son of Doḍa-Halagaiya, a carpenter of Heñjera in the Niḍugaḷḷa-sīme where a golden shower is said to have fallen for the merit of the Chōḷa king.
33	On another pillar in the same court-yard	Sāluva	*Mahāmaṇḍalēśvara* Sāluva Parvatayyadēva-Mahārāja.	Śaka 1389, Sarvajit, Māgha, *ba. di.* 14, Monday *Śivarātri.*	Sanskṛit and Telugu.	The king provided for daily offerings in the temple by granting wet lands below the tank called Gaṅgasamudra which he had built at Śiddāpura. He also gave a garden near the Śiddasamudram tank on the Śrīparvata hill, milch-cows and two buildings for feeding Brāhmaṇas and Jaṅgamayyas.
34	On the fourth pillar in the same court-yard.	....	....	Śaka 1426, Raktākshi, Māgha, *ba. di.* 14, Monday.	Telugu ..	Registers the gilding, with gold plate, of the southern entrance into the mukha-*maṇḍapa* of the Mallikārjuna temple, by a certain Vīrayya, son of Nāgi-Seṭṭi and Lakshamma.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the fifth pillar in the same court-yard	....	....	Śaka 14[5]2, Virōdhin. Śrāvaṇa, *śu. di.* 15, Monday.	Telugu ..	Records that the sons of Yalikaṇṭi Kāmarāju, the *sthala-karaṇam* of Śrīparvata, set up an image of Annapūrṇā-Bhavānī within the kitchen of the temple and a Nandi-pillar in the place intended for Chaṇḍī.
36	On the sixth pillar in the same court-yard.	Kākatīya ..	Pratāparudradēva-Mahārāja	Śaka 1235, Pramādīcha, Chaitra. *śu. di.* 1, Monday.	Do. ..	Īśvaraśiva chārya of Arasa-*maṭha* and Ārādhya-Preggaḍa gave a deed of declaration in the presence of all the great Māhēśvaras of Śrī-Kailāsa (*i.e.*, Śrīśaila) who had met together in the Mukha-*maṇḍapa* of the Vīrabhadra temple attached to the Gaṇa-*maṭha*, for the purpose of managing the affairs in the temple of Mallikārjunadēva. Mentions seventy villages granted to the temple by emperors, *Mahā-maṇḍalēśvaras* and others, in former times, for worship and for feeding lay devotees and ascetics.
37	On the *bali-pīṭha* in the northern court-yard of the same temple.	....	....	....	Do. .	This *bali-pīṭha* in the north-eastern corner of the temple was erected by Gaṅga-Malli-Seṭṭi, son of Gavare Muddama-Seṭṭi Malli-Seṭṭi of Rājamahēndravaramu.
38	On a hero-stone in the same court-yard ..	....	....	....	Do. ..	This figure represents the killing (in fight) of a tiger by Nāgarāju-Timmana, a servant of Baṇḍāru Vīramarāju.
39	On a stone set up in the plantain garden of the same temple.	....	....	Śaka 1384, Svabhānu, Bhādrapada *śu. di.* 15, Monday.	Do. ..	Gift of a flower-garden to the temple by Vairāgi Śāntayya, for the merit of his wife Siddama.
40	On a slab set up near the eastern *gōpura* of the same temple.	....	....	Śaka 1370, Vibhava, Āshāḍha, *śu. di.* 15, Monday.	Do. ..	Gift of voluntary fees by the guild of merchants for conducting the *Śivarātri*-festival in the temple of Mallikārjuna.
41	On a slab set up in front of the Vīrabhadrasvāmin temple on the same hill.	....	....	Śaka 1237, Rākshasa, Śrāvaṇa, *ba. di.* 10, Tuesday (?)	Do. .	Registers that the *Māhēśvaras* residing on the Śrī-Kailāsa (*i.e.*, Śrīśaila) having met together in the Mukha-*maṇḍapa* of the Vīrabhadra temple attached to Gaṇa-*maṭha*, the presiding priests and the *preggaḍas* of Arsi-*maṭha* and Kalu-*maṭha* made a declaration (before them) that they would conduct worship and festivals in the temple of Mallikārjuna, regularly.
42	On the lintel of the entrance into a small shrine in the Vīrabhadrasvāmi-*maṭha* on the same hill.	....	....	....	Sanskṛit (Nāgarī)	This shrine of Ghaṇṭā-Siddhēśvara (was constructed) by the pupil of Mallikārjunāchārya.
43	On a slab set up near a tank west of the Mallikārjuna temple on the same hill.	Vijayanagara ..	Vīrapratāpa Rāmarājayyadēva-Mahārāja, son of Vīra-Tirumalayyadēva-Mahārāya.	Śaka 1499, Bhāva, Vaiśākha, *ba. di.* 30, Friday.	Telugu ..	Records that the bund across the stream Bhōgāvatī on the west side of the temple, being out of repair, the king's agent Dantikaṇṭi Liṅgapaṇa caused the bund to be reconstructed and made a gift of it together with the tank for raising a flower-garden to the temple of Mallikārjuna.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
44	On a pillar set up in front of the Sāraṅga-*maṭha* on the same hill.	....	....	Śaka 1507, Pārthiva, Āśvija, *ba. di.* 2, Thursday.	Telugu ..	Registers an agreement (*samākhyā*) made among themselves, by the presiding priests of the five *maṭhas* including Bāla-Siddaya of the Sāraṅga-*maṭha*, the five houses and temples (on the Śrīśailam hill) such as those of Nandinātha, Bhṛiṅgi-nātha, Vīrabhadra and others. The agreement evidently consisted in not allowing the successive priests of the Sāraṅga-*maṭha* to have any attendants (*añcha-pañcha-parivāra* ?).
45	On a sandal-stone in the verandah of the same *maṭha*.	....	....	Ānanda, Āshāḍha, *śu. di.* 2, Sunday.	Do. ..	This is the sandal-stone (*sāna*) presented by Śiṅgayya, son of Puli Annama-Nāyuḍu to the temple of Mallikārjuna.
46	On a slab set up on the way leading to Pātāla-Gaṅgā, from the Mallikārjuna temple.	....	....	Śaka 1567, Svabhānu, Phālguṇa, *ba. di* 10.	Do. ..	Registers that the chief Veṅkaṭapati-Nāyaniṅgāru of the Mādāla-*gōtra* remitted all taxes and tolls payable by metal-dealers (*kañchara*) who sold their wares on Śrīgiri during festivals or other days.
47	On three sides of a pillar set up in front of a ruined shrine on the same way.	....	....	Śaka 1315, Śrīmukha.	Sanskṛit (Nāgarī).	Registers the construction of steps to the Pātāla-Gaṅgā by the Kadamba princess Viṭṭhalāmbā, wife of Harihara, under orders given by god Mallikārjuna in a dream.
48	On two faces of another stone set up on the same way.	....	....	Sarvajit, Phālguṇa, *śu. di.* 11, Thursday.	Telugu ..	Registers that a certain Dāvāla Dāramā Sāhibu and Timaj[i]-Pantulu remitted for the merit of Hajarati-Navābu, the fee (*gandōchāra*) on beggars who begged on the Śrīśaila hill, as originally it had been remitted by Veṅkaṭapati-Nāyuḍu, [son of] Sāyapa-Nāyuḍu.
49	On four faces of a pillar set up on the same way.	....	....	Śaka 1315, Śrīmukha.	Sanskṛit (Telugu).	A Copy of No. 47 above.
50	On four faces of another pillar set up on the same way.	....	....	Do.	Sanskṛit (Grantha).	Do.
51	On a boulder by the side of the steps on the same way.	....	....	Śaka 1318 ..	Sanskṛit (Nāgarī).	A much damaged and slightly varying copy of No. 47 above. This record informs us that Viṭṭhalāmba, the princess, consecrated an image of Viṭṭhaleśvara near the flight of steps.
52	On a pillar set up on the way to Pedda-cheruvu, on the same hill.	....	....	Śaka 1344, Śubhakṛit, Kārttika, *śu. di.* 5, Thursday.	Telugu ..	Registers that a certain Udayagiri Appaṇayyaṅgāru, son of Dēvaṇayyaṅgāru built the steps from the Nandi-pillar at the southern main entrance (*gavani*) right up to (the shrine of) Durgidēvī.
53	On a pillar set up in front of the Vīrabhadra temple at Nagaluti (same tāluk and district).	Vijayanagara	Vīrapratāpa Vīra-Rāmadēva-Mahārāya, 'ruling at Penugonḍa-paṭṭaṇa'.	Śaka 1546, Raktākshi, Jyēshṭha, *śu. di.* 5.	Do. ..	Records that Bontala Nāgi-Seṭṭi, a *Vaiśya* of Vichchupākala-*gōtra*, built the eastern *gōpura* of the Vīrabhadra temple at Laṅgalūṇṭi in Siddāpura, set up the images of Kaśī-Viśvēśvara and Kalyaṇa-Basavēśvara, gave a piece of wet land below the tank called Māḷacheruvu with the permission of Timma-Nāyuḍu, [son of] Sāyapa-Nāyuḍu, who was then ruling over that country, and gave some copper and bronze vessels, a bell and a plate for waving incense.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
54	On a slab set up in front of the Siddhēśvarasvāmin temple at **Atmakur** (same taluk and district).	Vijayanagara ..	[Yi]mmaḍi-Narasā-Nāyaniṅgāru, son of Narasā-Nāyaniṅgāru, the son of Īśvara-Nāyaniṅgāru.	Śaka 1428, Krōdhana, Kārttika, *ba. di.* 3, Thursday, Kanyā-Bṛihaspati.	Telugu ..	Gift of the village Ātukūru to the temple of Mallikārjuna on Śrīparvata, for offerings.
55	Round the base of the central shrine of the Narasiṁhasvāmin temple at **Lower Ahobalam** (Sirvel taluk, same district).	Do. ..	Vīrapratāpa A[chyu]tadēva-Mahārāya ..	Śaka 1458, Manmatha.	Do. ..	Much damaged. Mentions a Purushōttama-Jiyyaṅgāru and the chief China-Tirumalarājayya.
56	On the same base	Do. ..	Do. do. ..	Śaka 1453, Khara, Māgha, *śu. di.* 15.	Do. ..	The continuation of this inscription is much damaged. Records a grant of land by purchase at Diguva Tirupati to the temple of Ahōbalēśvara by Abbarāju, son of Abbarāju Tipparāju of Porumāmiḷḷa.
57	On the south wall of the shrine of the goddess in the Narasiṁhasvāmin temple at **Lower Ahobalam** (same taluk and district.)	....	....	Siddhārthin, Āśvīja, *śu. di.* 10.	Do. ..	Registers that a certain Sarvadēva-Sōmayājulu of Perūr built the *maṇḍapa* called Kshīrābdhi-Navanarasiṁha-*maṇḍapa*, for the god Ahōbalēśvara.
58	On the north wall of the same shrine ..	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1[4 6]9, Plavaṅga, Āśvīja, *ba. di.* 7.	Do. .	Registers that Dēvarsayyaṅgāru of Guḍiya-Chillūru, of Kāśyapa-*gōtra*, granted money for providing eight offerings to the god Ahōbalēśvara during the festival held on the 15th day of the bright half of Kārttika, when the image was taken round in procession in a palanquin.
59	On the west wall of the Narasiṁhasvāmin shrine in the same temple.	Do. ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Rākshasa, Śrāvaṇa, *ba. di.* 7, [Monday].	Do. ..	Damaged. Mentions a chief of the solar race who was the grandson of Kṛishṇamarāju and son of Nandirāju.
60	On the same wall	Do. ..	[Vīrapratāpa] Vīra-Sadāśivadēva-Mahārāya	Śaka 1468, Viśvā[vasu *].	Do. ..	Damaged. One slab missing in the middle. Seems to mention Rā[mābhaṭlayya], the son of Bhūtanātha Brahma-Jyōyisalu, who was a minister of the king. Provision was evidently made for oblations in the temple.
61	Do.	Do. ..	Do. do.	Śaka 1474, Virōdhikṛit, Pushya, *śu. di.* 7, Sunday.	Do. ..	Stones out of order. Gift of the village Gurijepalle in Dūpāṭi-sīma for maintaining a feeding house (Rāmānujakūṭa) in the shrine of Bhāshyakāra within the temple of Ahōbalēśvara at Diguva Tirupati, by Koṇḍayadēva-Mahārāja, son of the *Mahāmaṇḍalēśvara* Rāmarāja-Kōnēṭirāja of the lunar race.

C.—List of stone inscr ptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
62	On the same wall	Vijayanagara ..	Sadāśivadēva-Mahārāya	Lost	Telugu ..	Fragment. Mentions the grant of the village Nalūru in Podile-sīma for providing offerings to the god Ahōbalēśvara, in a certain *maṇḍapa*.
63	Do.	Do. ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1469, Kīlaka, Āshāḍha, *śu. di.* 11.	Do. ..	Gift of 120 *varāhas* by Narasamaṅgāru, wife of the *Mahāmaṇḍalēśvara* Gobūri Obayadēva-Mahārāja of the Kāśyapa-*gōtra* for providing offerings to the god Ahōbalēśvara during festivals when he was installed in the Vasanta-*maṇḍapa* which she had constructed on the north side of the temple at Diguva-Tirupati.
64	On a slab set up at the entrance into the Narasiṁhasvāmin shrine in the same temple.	Do. ..	Vīrapratāpa Vīra-Kṛishṇadēva-Mahārāya ..	Śaka 1438, Yuva, Pushya, *śu. di.* 15, Friday.	Do. ..	Refers to the conquests of Kṛishṇarāya in the east and states that on his second campaign against Kaliṅga he visited Ahōbala and presented to the god a necklace, a pendant set with diamonds and an emerald, wristlets set with rubies, a golden plate and 1000 *varāhas*. His queen also gave one pendant to the god. The village Madūru in Chāṅgalamari-sīma was also granted for providing offerings to the god.
65	On a slab set up in the court-yard of the same temple.	Do. ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1477, Ānanda, Mārgaśīra, *ba. di.* 5.	Do. .	The Vaishṇava teacher Paraṅkuśa Vaṁ-Śaṭhagōpa-Jiyaṅgāru, the trustees of the Ahōbala temple and the agent of [A]ḷiya-Rāmappayyadēva-Mahārāja granted a *daśavanda-mānya* to Aubalarāja, son of Kōneṭirājayya and grandson of Rāmarāja-Peda-Koṇḍayyadēva-Mahārāja of the Ātrēya-*gōtra* and the lunar race, for having built at Ālamūru, which was a village of the temple (*tiruvaḷayāṭu*), the tank Kōnasamudram otherwise called Nārāyaṇasamudram.
66	On a second slab set up in the same place.	Do. ..	Do. do.	Do.	Do. ..	Registers that the same Aubalarāja purchased from the same temple authorities one *puṭṭi* of land at Ālamūru for raising (on it) a sacred grove and flower-garden for the benefit of the temple, himself enjoying two-thirds of the produce.
67	On a slab set up to the right of the entrance into the *Kañchugumba-gōpura* of the same temple.	Do. ..	Vīra-Veṅkaṭapatirāyadēva-Mahārāya, 'ruling at Penugoṇḍa'	Śaka 1531, Saumya, Jyaishṭha, *ba. di.* 10, Friday.	Do. .	Gift of seven gold-gilt pinnacles (*kalaśa*) for the big *gōpura* of the Vīra-Narasiṁha temple at Diguva-Tirupati, and of two fly-whisks and an umbrella of white silk with a gilt *kalaśa* over it, by some merchants of Āravīḍu, for the merit of the 50 headmen (*nagarasvāmins*) of their community. Gives some details about the guild of merchants.
68	On a second slab set up in the same place	Do. ..	Vīrapratāpa Veṅkaṭapatirāyadēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1512, Virōdhin, Phālguṇa, *ba. di.* 30.	Do. ..	Damaged. Records a gift of land for offerings by a certain Raṅgappa of the Maudgalya-*gōtra* to the god Vīra-Narasiṁha of Ahōbala at Diguva-Tirupati.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
69	On the third slab set up in the same place.	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1479, Dundubhi (wrong), Māgha, *ba. di.* 5, Wednesday.	Telugu ..	Registers that Rāmānuja-Jiyyaṁgāru, the agent (*mudrakarta*) of Vaṁ-Śaṭhagōpa-Jiyyaṁgāru, the trustees of the Ahōbala temple and the agents of the *Mahāmaṇḍalēśvara* Rāmarāja Tirumalarājayyadēva-Mahārāja sold 5 *marutus* of land to Ōbuḷrāju, son of Ōbuḷrāju and grandson of the *Mahāmaṇḍalēśvara* Pōchirāju-Rāmarājuṁgāru of the Solar race and the Viśvāmitra-*gōtra*. This chief gave it back to the temple and stipulated that the 30 *puṭlu* of paddy realized from the land each year was to be utilised for daily offerings in the shrine of Nammāḷvār situated in the Bhārgava street near the shrine of Prahlāda-Varada in the Ahōbalēśvara temple at Diguva-Tirupati and that the offerings were to be distributed among 12 Śrī-Vaishṇavas.
70	On the fourth slab set up in the same place.	Do. ..	Vīrapratāpa Vīra-Raṅgarāyadēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1506, Tāraṇa, Vaiśākha, *śu. di.* 14.	Do. ..	Gives a long account of how Veṅkaṭrājadēva-Chōḍamahārāja, a prince of the Solar race and the Kāśyapa-*gōtra*, came to receive certain privileges in the temple. Under orders of the king and at the request of Vaṁ Śaṭhagōpa-Jiyyaṁgāru, his grand father Koṇḍrāja-[Veṅkaṭrāja]-Timmarāja had expelled the Muhammadan chief Vibhurāmu who had occupied the temple of Ahōbalam for seven years in alliance with the Haṇḍēvāru (chiefs). It was for thus restoring the temple to its original state that the family was granted the privileges mentioned above.
71	On the fifth slab set up in the same place	Do. ..	Vīrapratāpa Vīra-Veṅkaṭapatirāyadēva—Mahārāya, 'ruling at Penukoṇḍa.'	Śaka 1507, Pārthiva, Phālguṇa, *śu. di.* 1.	Do. ..	Registers that the chief mentioned above granted to the temple 80 *varāhas* which were his due year after year from the temple villages as the fee for 'protection (*kāvali*).' The money was to be utilised for maintaining certain services in the temple.
72	On a slab set up to the left of the entrance into the same *gōpura*.	Do. ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya.	Śaka 1486, Rudhirōdgārin, Śrāvaṇa, *ba. di.* 3, Friday.	Do. ..	Incomplete. The chief *Mahāmaṇḍalēśvara* Kōnēṭi Ōbuḷrāja, son of Kōnēṭayyadēva-Mahārāja and grandson of Rāmarāja Peda-Koṇḍarājayyadēva-Mahārāja of the Ātrēya-*gōtra* granted the income from certain villages for offerings and services.
73	On a second slab set up in the same place	Do. ..	Do. do.	Śaka 1486, Rudhirōdgārin, Māgha, *śu. di.* 15.	Do. ..	Registers that Paraṅkuśa Man-Śaṭhagōpa Jiyyaṁgāru assigned a piece of land in the village of Liṅgamdīva in Ghaṇḍikōṭa-*sīma*, which had been presented to him by a certain Narasayya, for providing offerings at the garden-festival of Ahōbalēśvara conducted near the square tank (*kōnēru*) constructed by himself on the way to the tank Bhārgava (*tīrtham*).
74	On a round water-trough preserved in the goddess's shrine in the same temple.	....	....	....	Do. ..	Gift of Basvayya, son of the goldsmith (*agasāli*) Hanumanta of Ahōbalam.

C.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
75	Round the platform of the huge pillar *Jayastambha*, in the same temple.	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 14[72], Saumya, Phālguṇa, *śu. di.* 3.	Telugu ..	End built in. Gift of land to the temple for a flower and fruit garden, by Aubalrājuṁgāru who had purchased it from Man-Śaṭhagōpa-Jiyyaṁgāru, the trustees of the Ahōbala (temple) and Uggarasa, agent of the *Mahāmaṇḍalēśvara* Koṇḍrāju China-Timmayyadēva-Mahārāja, by paying the sale money into the temple treasury.
76	On the same platform	....	....	Śaka * * * *, Pramādīcha, Māgha, *śu. di.* 5.	Do. ..	Registers that the *Mahāmaṇḍalēśvara* Sūrappa Ōbulayadēva-Mahārāja, set up the Garuḍa-*stambha* in the street opposite to the temple and deposited money in the temple treasury for providing offerings on 220 festival days in the year on which the god was brought in procession and seated on the platform of this pillar. The management of the charity was placed in the hands of Purushōttama-Jiyyaṁgāru, the trustees of Ahōbalam (temple) and the chief Harihara-nātha-Pedirāja, the representative of the *Mahāmaṇḍalēśvara* Aḷiya Rāmarājadēva-Mahārāja.
77	On a slab set up in the bazar street outside the same temple.	...	....	Śaka 1739, Īśvara, Phālguṇa, *ba. di.* 10.	Do. ..	Refers to a grove planted near the temple and a tank repaired by some private persons.
78	On a slab set up on way to **Upper Ahobalam.**	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya	Śaka 1482, Raudri, Pushya, *śu. di.* 12.	Do. ..	Gift of land by purchase, for providing an offering of cakes during festivals when the god Ahōbalēśvara was brought in procession and seated in the four-pillared *maṇḍapa* in the south-east corner of the street (*tiruvīthi*). This *maṇḍapa* was built and the provision made by the chief Gōpinātharāju, son of Gōparāju and grandson of the *Mahāmaṇḍalēśvara* [Bha]ṭrāju of Jūṭūru of the Lunar race and the Ātrēya-*gōtra*.
79	On a slab set up near the sixteen-pillared *maṇḍapa* on the same way.	Do. ..	Vīrapratāpa Vīra-Sadāśiva-Mahārāya ..	Śaka 1480, Kālayukta, Mārgaśīra, *śu. di.* 3.	Do. ..	Much damaged. Seems to record a lease (?) granted to a chief of the Solar race, by Parāṅkuśa Man-Śaṭhagōpa-Jiyyaṁgāru by the trustees of the temple, and the representative of the king.
80	On a slab set up near the Dūruḍu-*maṇḍapa* on the same way.	Do. ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1476, Pramādīcha, Śrāvaṇa, *ba. di.* 10, Thursday.	Do. ..	Gift of money by Veṅkaṭādridēva-Mahārāja, son of Ōbulrāja, and grandson of the *Mahāmaṇḍalēśvara* Timmarajadēva-Mahārāja of Kurujēḍu, who was of the Solar race and the Kāśyapa-*gōtra*, for providing offerings in the *maṇḍapa*, to the god on the *nidhi* (*i.e.* Upper Ahōbalam) on his way to and back from Diguva-Tirupati during festivals held on 16 different days in the year.

C.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On a slab set up in the court-yard of the Narasiṁhasvāmin temple at **Upper Ahobalam**.	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1470, Kīlaka, Chaitra, *śu. di.* 1[0], Śrī-Rāmanavami.	Telugu ..	Gift of the village Jambuladinne in Kōyilakuṇṭa-*sīma*, by China-Avubalayyadēva-Mahārāja, son of Narasiṁgayyadēva-Mahārāja and grandson of the *Mahāmaṇḍalēśvara* Nandyāla Śiṁgarayyadēva-Mahārāja of the Lunar race and the Ātrēya-*gōtra*, in order to provide six plates of food (called *śṛiṅgāra-taliga*) to the god Ahōbalēśvara, for the merit of Hāvaḷi Pedda-Avubalarāja.
82	On another slab set up in the same place	Do. ..	Vīrapratāpa [Sadāśivadēva-Mahārāya] ..	Śaka * * * *, Rudhirōdgārin.	Do. ..	Mutilated. Gift of land in the village China-Komerla in the Ghaṇḍikōṭa-*sīma*, by Vaṁ-Saṭhagōpa-Jiyyaṁgāru, to Ahōbalēśvara for providing offerings of rice-cakes on specified festivals in the *maṇḍapa* in front of the *maṭha* which he had constructed on the *nagari* (*i.e.* Upper Ahōbalam). The village China-Komerla was a gift made to the Jiyyaṁgāru by the chief Kṛishṇarāja (son of) Nandēla China-Ōbaṇṇaṁgāru.
83	On a slab built into the court-yard of the same temple.	....	....	....	Do. ..	The upper portion of the slab is missing. Gives a long list of the various things required for preparing dishes to be offered to Śrī-Bhāshyakāra (*i.e.* Rāmānuja) on the 12 days of his *tirunakshatram* in each year.
84	On a slab set up on way to the temple c[a] Pāmuleṭi-Narasiṁha on the same hill.	....	....	Śaka 133[2], Vikṛiti, Mārgaśira, *śu. di.* 15, Thursday.	Do.	Gift of the village Kaluvachēru surnamed Komaragiripuram by Kaṭama-Reḍḍi Vēmā-Reḍḍi, to provide daily offerings in the temple of Ahōbaladēva for the merit of Komaragiri-Reḍḍi. The record also gives a list of all (*maṇḍalam*) the villages named Komaragiri granted to temples and Brahmans by the same chief, for the merit of his master (and brother-in-law) Komaragiri-Reḍḍi and his wife Ammaṅgāru. Gifts made by Tallasānammaṅgāru, and Mallasānammaṅgāru wives of Kaṭama-Reḍḍi Vēmā-Reḍḍi are also registered.
85	On a detached slab on way to the shrine of Jvāla-Narasiṁha on the same hill.	....	....	....	Do. ..	Bhīra-Ravutu, son of Kanōji-Ravutu Mukunda-Ravutu, a servant of Aḷiya-Ramarāja paid his homage (to the god). A figure of this man with his characteristic head-dress and sword is also pictured.
86	On a slab in the roof of the same shrine..	....	....	....	Do. ..	This is the *maṇḍapa* built by Narasimha-Jiyyaṁgāru who was fully devoted to the feet of Jvāla-Narasiṁha.

APPENDIX D.—List of photographs taken during 1914–15.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
274	Chidambaram.	Stone image of Agastya, in a niche on the east side of the east *gōpura* in the Naṭarāja temple.	Full plate.
275	Do.	" Ādiśēsha, in another niche on the same side of the *gōpura*.	Do.
276	Do.	" Indra riding on the elephant "	Do.
277	Do.	" Nārada "	Do.
278	Do.	" Agni, in a niche on the south side of the same *gōpura*.	Do.
279	Do.	" Vyāghrapāda, in another niche on the same side.	Do.
280	Do.	" Yama "	Do.
281	Do.	" Vishṇu riding on the bird Garuḍa, in a niche on the west side of the same *gōpura*.	Do.
282	Do.	" Vāyu, in a niche on the north side of the same *gōpura*.	Do.
283	Do.	" Patañjali, in another niche on the same side.	Do.
284	Do.	" Rāhu and Kētu "	Do.
285	Do.	" Śiva (Chandraśēkhara) "	Do.
286	Do.	" Śiva (Kirātārjunamūrti) "	Do.
287	Do.	" Śiva (Gangādhara) "	Do.
288	Do.	" Manmatha with his two consorts, in a niche on the east side of the south *gōpura*.	Half plate.
289	Do.	" Śiva and Pārvatī, in a niche on the south side of the west *gōpura*.	Full plate.
290	Do.	" Sūrya, in a niche on the east side of the north *gōpura*.	Do.
291	Do.	" Brahmā riding on the swan, in a niche on the south side of the same *gōpura*.	Do.
292	Do.	" Sarasvatī, in another niche on the same side.	Do.
293	Do.	" The Vijayanagara king Kṛishṇarāya (?), in a niche of the same *gōpura*.	Do.
294	Do.	" Śiva (Śarabhamūrti), in the 100-pillared *maṇḍapa* of the same temple.	Do.
295	Do.	" Uchchhishṭa-Gaṇapati, on the south wall of the Mūlasthāna-shrine in the same temple.	Do.
296	Do.	" Ardhajāma-Aḷagar "	Do.
297	Tiruvaraṅguḷam (Pudukkōṭṭai)	Metallic image of Māṇikkavāśagar, in the Śiva temple	Half plate.
298	Do.	" Naṭarāja (Sandhyā-tāṇḍava), in the same temple.	Do.
299	Do.	" Kshētrapāla (?) "	Do.
300	Tiruveṅgavāśal (Pudukkōṭṭai).	Stone image of Dakshiṇāmūrti, in a niche on the south wall of the central shrine of the Śiva temple.	Do.
301	Tiruchchengōḍ	Metallic image of Bhikshāṭanamūrti, in the Kailāsanātha temple.	Full plate.

Appendix D.—List of photographs taken during 1914-15—*cont.*

Number (continued from the last report).	Locality.	Description.	Size of negatives.
302	Tiruchchengōḍ	Stone image of Bhadrakāḷī, in the Bhadrakāḷi-Ammaṉ temple.	Full plate.
303	Do.	,, Rati, on a pillar of the Śiva temple on the hill.	Do.
304	Do.	,, Manmatha, on another pillar in the same temple.	Do.
305	Do.	,, the dancing Kāḷī ,,	Do.
306	Nāmakkal ..	Metallic images (from left to right) of Garuḍa, Vēdānta-Dēśika, Vishvaksēna, Rāmānujāchārya and Tirumaṅgai-Āḻvār in the Narasiṁhasvāmin cave temple.	Do.
307	Do. ..	Stone image of Lakshmī-Nārāyaṇa, in a shrine of the same temple.	Do.
308	Tāramaṅgalam	,, Vishṇu (Hayagrīva), on a pillar in the verandah round the central shrine of the Śiva temple.	Do.
309	Do.	,, Śiva (Gaṅgādhara), on another pillar in the same verandah.	Do.
310	Do.	,, Śiva (Chandraśēkhara) ,,	Do.
311	Do.	,, Śiva (Vṛishabhārūḍha) ,,	Do.
312	Do.	,, Rati ,,	Do.
313	Conjeeveram ..	,, Sudarśana (back view), in the Chakrattāḻvār shrine of the Varadarāja-Perumāḷ temple.	Do.
314	Do. ..	,, the five-faced Āñjanēya, on a pillar of the *maṇḍapa* in front of the Āṇḍāḷ shrine in the same temple.	Do.
315	Do. ..	,, Madana-Gōpāla, on a pillar in the 108-pillared *maṇḍapa* of the same temple.	Do.
316	Do. ..	,, Vishṇu (Ashṭabhuja), on another pillar of the same *maṇḍapa*.	Half plate.
317	Do. ..	,, Kṛishṇa on the tree ,,	Do.
318	Do. ..	,, Vishṇu with twelve hands ,,	Do.
319	Do. ..	,, Lakshmī-Narasiṁha ,,	Do.
320	Do. ..	,, Dakshiṇāmūrti (Jñānamūrti), on a pillar in the courtyard of the Ekāmrēśvara temple.	Full plate.
321	Do. ..	,, the burning of Manmatha by Śiva, on another pillar in the same place.	Half plate.
322	Do. ..	,, Bhṛiṅgī, on a pillar in a *maṇḍapa* in front of the main *gōpura* of the same temple.	Do.
323	Do. ..	,, Pratāparāma, on another pillar in the same *maṇḍapa*.	Do.
324		,, Śiva (Ardhanārīśvara), in a niche on the west wall of the central shrine in the Nāgēśvarasvāmin temple.	Full plate.
325	Do. ..	,, Brahmā, in a niche on the north wall of the same shrine.	Do.
326	Do. ..	,, Sūrya, in a shrine in the courtyard of the same temple.	Do.
327	Do. ..	,, Śiva (Kaṅkāḷamūrti), in another shrine of the same temple.	Do.
328	Dārāśuram ..	,, a Dvārapālaka placed at the entrance into the *gōpura* of the Airāvatēśvara temple.	Do.
329	Do. ..	,, Śiva (Ardhanārīśvara), in a niche on the east wall of the *maṇḍapa* in front of the central shrine of the same temple.	Do.

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R. Biblioteca Nazionale, Centrale di Firenze, Italy.
Societa Asiatica, Italiana, Firenze, Italy.
Secretary, Rivista di Storia Antica, Padova, Italy.
American School of Classical Studies at Rome.
Biblioteca Nazionale, Vittorio Emanuele, Rome.
British School at Rome, Palazza Odescalchi, Piazza S. S. Apostoli, Rome.

Holland.

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
Library of the University of Leiden.
Koninklijk Institut van Nederlandsch Indië, The Hague, Holland.

Russia.

Imperial Academy of Sciences (for the Asiatic Museum), Petrograd, Russia.

Denmark.

National Museum, Copenhagen, Denmark.
Royal Library, Copenhagen, Denmark.

Belgium.

Academie Royale d'Archéologie de Belgique, Anvers.

Sweden.

University Library, Upsala, Sweden.

Norway.

University Library, Christiania, Norway.
Sten Konow, Professor, Ph.D., Villa Vaikuntha, Bestum, *via* Christiania, Norway.

Greece.

British School at Athens, Greece.
La Societé Archéologique d'Athénes, Athèns, Greece.

Japan.

President, Asiatic Society of Japan, Tokio.
Takakasu, J. Professor, Imperial University, Tokio, Japan.

I.—COUNTRIES OUTSIDE INDIA—*cont.*

China.

North China Branch of the Royal Asiatic Society, Shanghai.

America.

American Antiquarian and Oriental Journal, Chicago, U.S.A.
Field Museum of Natural History, Chicago, U.S.A.
American Oriental Society, 235, Bishop Street, New Haven, Conn., U.S.A.
American Philosophical Society, 104, South Fifth Street, Philadelphia.
Free Library of Philadelphia, U.S.A.
National Museum, Washington, U.S.A.
Smithsonian Institution, Washington, D.C., U.S.A.
The Director of the University Museum, 33rd and Spruce Streets, Philadelphia.

Siam.

Vajiranana National Library, Bangkok.

British Colonies.

Royal Asiatic Society, Ceylon Branch, Colombo.
The Museum, Canterbury, New Zealand.
Melbourne Library, Melbourne, Australia.
Victoria Public Library, Perth, Western Australia.
Literary and Historical Society, Quebec, Canada.
University Library, Sydney, New South Wales.
Straits Branch, Royal Asiatic Society, Singapore.

Foreign Colonies.

Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
l'Institut Francais d'Archèologie Orientale du Caire, Cairo, Egypt.
Museum of Arabic Art, Cairo, Egypt.
l'Ecole Francaise d'Extreme Orient, Hanoi, Indo-China.
The Philippine Library, Manila.

II.—INDIA.

(1) Imperial.

Imperial Library, Calcutta.
Indian Museum Calcutta.
Department of Education Library, Delhi.
Central Library, Army Headquarters, Simla.
Muhammadan Anglo-Oriental College, Aligarh.

(2) Provincial.

Madras.

The Government College, Kumbakōnam.
Christian College Library, Madras.
Government Central Museum, Madras.
Pachaiyappa's College, Madras.
Presidency College, Madras.
Public Library, Madras.
School of Art, Madras.
Secretariat Library, Fort St. George.
University Library, Madras.
St. Aloysius College, Mangalore.
Noble College, Masulipatam.
The Sanskrit College, Mylapore.
The Government College, Rajahmundry.
The Teachers' College, Saidapet, Chingleput district.
St. Joseph's College, Trichinopoly.
S.P.G. College, Trichinopoly.
Maharaja's College, Trivandrum.
The Sanskrit College, Tiruvadi.
Maharaja's College, Vizianagram.

Bombay.

Gujarat College, Ahmedabad.
Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
Elphinstone College, Bombay.
Prince of Wales Museum, Bombay.
St. Xavier's College, Bombay.
Secretariat Library, Bombay.
School of Art, Bombay.
University Library, Bombay.
Wilson College, Bombay.
The College of Science, Poona.
Deccan College, Poona.
Ferguson College, Poona.

Bengal.

Wesleyan Mission College, Bankura.
Barisal Public Library, Barisal.
Burdwan Raj Public Library, Burdwan.
Asiatic Society of Bengal, 57, Park Street, Calcutta.
Bangabasi College, Calcutta.
Bengal Chamber of Commerce, Calcutta.
Bangiya Sahitya Parishad Sabha, Calcutta.
Bethune College, Calcutta.
Calcutta Historical Society, Calcutta.
Calcutta University Institute, College Square, Calcutta.
Chaitanya Library, 4-1, Beadon Street, Calcutta.
Church Mission Society, Calcutta.
Economic Museum, Calcutta.
Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.
Goethals' Indian Library, 30, Park Street, Calcutta.
Government School of Art, Calcutta.
Library of the United Service Club, Calcutta.
L.M.S. College, Bhowanipur, Calcutta.
Mahabodhi Society, Baniapooker Lane, Calcutta.
Metropolitan Institution, Calcutta.
Presidency College Library, 1, College Square, Calcutta.
Sanskrit College Library, 1, College Square, Calcutta.
Scottish Churches College, Calcutta.
Secretariat Library, Writers' Buildings, Calcutta.
University Library, The Senate House, Calcutta.
Hoogly College, Chinsura.
Chittagong College.
Beer Chandra Public Library at Comilla.
Dacca College.
Northbrook Hall Library, Dacca.
Provincial Library, Dacca.
Krishnagar College, Krishnagar.
Daulatpur Hindu Academy, Khulna.
Midnapur College, Midnapur.
Narail Victoria College, Narail.
Rajshahi College, Rajshahi.
Varendra Research Society, Rajshahi.
Serampore College, Serampore.
Civil Engineering College, Sibpur.

Bihar and Orissa.

Bihar National College, Bankipore.
Bihar and Orissa Secretariat Library.
Bihar School of Engineering, Bankipore.
Patna College, Bankipore.
Ravenshaw College, Cuttack.
St. Columba's College, Hazaribagh.

II—INDIA—*cont.*

United Provinces.

Agra College, Agra.
Palace Library of the Most Rev. the Archbishop at Agra.
St. John's College, Agra.
Lyall Library, Aligarh.
M.A.O. College Library, Aligarh.
Christian College, Allahabad.
Muir Central College, Allahabad.
Panini Office, Allahabad.
Public Library, Allahabad.
Secretariat Library, Public Works Department, Allahabad.
University Library, Allahabad.
Carmichael Library, Benares.
Central Hindu College, Benares.
Queen's College, Benares.
Sanskrit College, Benares.
Christ's Church College, Cawnpore.
Canning College, Lucknow.
Provincial Museum Library, Lucknow.
Public Library, Lucknow.
Lyall Library, Meerut.
Archæological Museum, Muttra.
Thomason College, Roorkee.

Punjab.

Khalsa College, Amritsar.
Aitchison College, Lahore.
Central Training College, Lahore.
Dyal Singh College, Lahore.
Dayanand Anglo-Vedic College, Lahore.
Forman Christian College, Lahore.
Government College Library, Lahore.
Islamia College, Lahore.
Museum Library, Lahore.
Punjab Historical Society, Lahore.
Punjab Public Library, Lahore.
Secretariat Library, Public Works Department, Lahore.
University Library, Lahore.

Delhi.

Museum, Delhi.
Public Library, Delhi.
St. Stephen's College, Delhi.

North-west Frontier Province.

Peshawar Museum, Peshawar.
Secretariat Library, Peshawar.

Burma.

Victoria Memorial Library, Bassein.
Myanma Awba Club, Kyaiklat, Pyapon District.
Mandalay Public Library, Mandalay.
Buddhist Library, Nathingyaung, Bassein District.
Buddhist Propaganda Society, Pegu.
Young Men's Buddhist Association, Pegu.
Baptist College, Rangoon.
Bernard Free Library, Rangoon.
Burma Research Society, Rangoon.
Cedi Yengana Association Library, Shwe Dagon Pagoda, Rangoon.
Phayre Museum, Rangoon.
Rangoon College, Rangoon.
Rangoon Literary Society, Rangoon.
Secretariat Library, Rangoon.
Soolay Pagoda Library, Rangoon.
Teachers' Institute, Rangoon.
Trustees of the Shwe Dagon Pagoda, Rangoon.
Young Men's Buddhist Association, Rangoon.

Assam.

Cotton Library, Dhubri.
Cotton College, Gauhati.
Curzon Hall Library, Gauhati.
Government Library, Shillong.
Secretariat Library, Shillong.
Victoria Jubilee Library, Tezpur.

Central Provinces.

Public Library of Amraoti Town.
High School Committee, Balaghat.
Government College, Jubbulpore.
Training College, Jubbulpore.
Jagannath High School, Mandla.
Hislop College, Nagpur.
Morris College, Nagpur.
Museum Library, Nagpur.
Secretariat Library, Nagpur.
Victoria Technical Institute Library, Nagpur.
Public Library, Saugor.
Victoria Library, Seoni.

Coorg.

The Chief Commissioner of Coorg's Library, Bangalore.

III.—NATIVE STATES.

Mysore.

Central College, Bangalore.
His Highness the Maharaja of Mysore.
Indian Institute of Science, Bangalore.
Maharaja's College, Mysore.

Hyderabad.

Nizam's State Library, Hyderabad.
The Resident's Library, Hyderabad.

Central India.

Dhar Museum Library, Dhar.
Library of the Agent to the Governor-General, Indore.
Rajkumar College, Indore.

Rajputana.

College Library, Ajmer.
Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.
Rajputana Museum, Ajmer.

Baroda.

Library of the Resident at Baroda.
Baroda Museum, Baroda.

Kathiawar.

Sir Bhagwatsingji Library, Gondal (Kathiawar).
Watson Museum of Antiquities, Rajkot.

Travancore.

Travancore Darbar.

Gwalior.

Gwalior Darbar.

Chamba.

Bhuri Singh Museum, Chamba.

Appendix D.—List of photographs taken during 1914–15—*cont.*

Number (continued from the last report).	Locality.	Description.	Size of negatives.
330	Dārāśuram ..	Stone image of Śiva (Śarabhamūrti), killing Narasiṁha, in a niche on the south wall of the same *maṇḍapa.*	Full plate.
331	Do. ..	,, Brahmā (?), in a niche on the north wall of the same *maṇḍapa.*	Do.
332	Do. ..	,, Pārvatī (Annapūrṇādēvī), in a niche on the east wall of the same *maṇḍapa.*	Do.
333	Do. ..	Stone images of Śaivāchāryas, placed on the north wall of the verandah in the first *prākāra* of the same temple.	Do.
334	Tanjore ..	Stone image of Liṅgōdbhava, in a niche at the south entrance into the central shrine of the Bṛihadīśvara temple.	Do.
335	Do. ..	,, Śiva (Kālaharamūrti), in a niche on the south wall of the same shrine.	Half plate.
336	Do. ..	,, Śaṅkaranārāyaṇa, in a niche on the west wall of the same shrine.	Do.
337	Do. ..	,, Śiva (Chandraśēkhara), in a niche on the north wall of the same shrine.	Do.
338	Do. ..	,, Garuḍa, in the first *prākāra* of the same temple.	Do.
339	Madura ..	,, Viśvanātha-Nāyaka, on a pillar of the Pudu-*maṇḍapa.*	Full plate.
340	Do ..	,, Kṛishṇappa-Nāyaka, on another pillar of the same *maṇḍapa.*	Do.
341	Do. ..	,, Periya-Vīrappa-Nāyaka ,,	Do.
342	Do. ..	,, another Nāyaka (name not legible on the stone) ,,	Do.
343	Do. ..	,, Liṅga-Nāyaka ,,	Do.
344	Do. ..	,, Vīra-Śūḍappa-Nāyaka ,,	Do.
345	Do. ..	,, Kastūri-Nāyaka ,,	Do.
346	Do. ..	,, Muttu Kṛishṇappa-Nāyaka ,,	Do.
347	Do. ..	,, Muttu Vīrappa-Nāyaka ,,	Do.
348	Do. ..	,, Tirumala-Nāyaka ,,	Do.
349	Do. ..	,, Śiva (Kālaharamūrti), on a pillar near the thousand-pillared *maṇḍapa* of the Sundarēśvara temple.	Do.
350	Do. ..	,, Śiva (Chakradānamūrti), on a pillar in the Kambattaḍi-*maṇḍapa* of the same temple.	Do.
351	Do. ..	,, Vīrabhadra, on another pillar of the same *maṇḍapa.*	Do.
352	Rāmēśvaram ..	,, Rājarājēśvarī, on a pillar in the *maṇḍapa* in front of the Parvatavardhanī-Amman shrine in the Rāmanāthasvāmin temple.	Half plate.
353	Do. ..	,, king Vijaya Raghunātha Sētupati, on a pillar in the Kalyāṇa-*maṇḍapa* of the same temple.	Do.
354	Āṇaimalai ..	,, Subrahmaṇya (?) and his consort in the rock-out shrine called Samaṇarkōyil.	Full plate.
355	Do. ..	Jaina images on a boulder near the same shrine ..	Do.
356	Śrīśailam hill..	Stone image of Śiva (Siddhēśvara), in the Mallikārjuna temple.	Do.
357	Do. ..	,, Bhṛingī, in the same temple	Do.
358	Do. ..	,, Saptamātṛis ,, ...	Do.
359	Do. ..	,, a man fighting with a tiger, in the same temple.	Do.
360	Do. ..	Metallic image of a bull ,, ...	Do.

Appendix D.—List of photographs taken during 1914–15—*cont.*

Number (continued from the last report).	Locality.	Description.	Size of negatives.
361	Śrīśailam hill..	A *bali-pīṭha* in north-east corner of the courtyard of the same temple.	Full plate.
362	Do. ..	Sculpture in relief of a Nāga and Nāginī, on the east wall of the high *prākāra* of the same temple.	Do.
363	Do. ..	,, of a Gaṇḍabhēruṇḍa and other figures, on the south wall of the same *prākāra*.	Do.
364	Do. ..	,, of a Gaṇḍabhēruṇḍēśvara (?), on the north wall of the same *prākāra*.	Do.
365	Do. ..	South-east view of the central shrine of the same temple.	Do.
366	Lower Ahōbalam.	Front view of the *gōpura* called *Kañchu-gumbham* of the Narasiṁhasvāmin temple.	Do.
367	Do.	View of the *Jayastambha*, in front of the same temple	Do.
368	Do..	Stone image of Āñjanēya in a shrine outside the *prākāra* wall of the same temple.	Do.
369	Do.	,, Narasiṁha fighting with Hiraṇya-kaśipu, on a pillar in the unfinished Raṅga-*maṇḍapa* of the same temple.	Half plate.
370	Do.	,, Narasiṁha coming out of a pillar of the same *maṇḍapa*.	Do.
371	Do.	,, crawling Kṛishṇa, in a shrine of the same temple.	Do.
372	Do	Sculpture in relief of Vāyu, on the west side of the *Kañchu-gumbha-gōpura* of the same temple.	Do
373	Do.	,, of Naiṛruti, on the south side of the same *gōpura*.	Do.
374	Do.	Stone image of Kṛishṇa (Viṭhōbā), in a shrine of the same temple.	Full plate
375	....	Copy of a drawing of (Abu Hassan) Tānīsha from *Havart*.	Do.
376	....	,, of Akkanna ,,	Do.
377	....	,, of Mādanna ,,	Do.
378	....	,, of torturing the ministers, Akkanna and Mādanna.	Do.

Appendix E.- List of drawings prepared during 1914-15.

Number (continued from the report for 1912-13).	Locality.	Description.
46 to 138	Chidambaram ..	Dancing figures, sculptured in the inner walls of the east *gōpura* of the Naṭarāja temple and published in the last year's report (plates I to IV).
139	Do. ..	Stone image of Śiva (Kālaharamūrti), in a niche on the south side of the same *gōpura*.
140	Do. ..	" Vīṇādhara-Dakshiṇāmūrti, in another niche on the same side.
141	Do. ..	" Śiva (Pāsupatamūrti) "
142	Do. ..	" Śiva (Vṛishabhārūḍhamūrti), in a niche on the west side of the same *gōpura*.
143	Do. ..	" Śiva (Tripurāntaka), in a niche on the east side of the same *gōpura*.
144	Nāmakkal ..	Bas-relief of Vaikuṇṭha-Nārāyaṇa, in the Narasiṁhasvāmin cave temple.
145	Do. ..	" Vishṇu (Vāmana), in the same cave.
146	Do. ..	" Śaṅkaranārāyaṇa, in the Raṅganāthasvāmin cave temple.
147	Tiruviḍaimarudūr	Stone image of Jvaradēva, in the Śiva temple.
148	Tanjore ..	" Sadyōjātamūrti, in a niche on the west wall immediately behind the shrine, in the Bṛihadīśvara temple.
149	Madura .	" Śiva (Ēkapādamūrti), on a pillar of the Kambattaḍi-*maṇḍapa* in the Sundarēśvara temple.

APPENDIX F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

NOTE.—The following abbreviations have been employed in these calculations :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

·A.D. 1510 ; Monday, Decr. 30 ; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.* 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.* 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris* A.D. 1800—2000" by the same author.

When only a *tithi* is quoted, its ending moment is shown by decimal figures next to the day of month, thus, "A.D. 1289, Monday, Nov. 28,70" is a convenient way of indicating the fact that the *tithi* under examination ended at ·70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra*, which is quoted in a record only *commenced* on the week-day quoted in the same record, the fact is indicated by the symbols *f.d.t.* or *f.d.n.* (= following day's *tithi*, or following day's *nakshatra*). Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday. The ordinary usage is to quote a *tithi* and *nakshatra* against the day on which they end.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś, 1235 *) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Māgha is the month.

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		CHŌḶA.
		Rājakēsarivarman.
1914	74	5th year, Makara, Friday, "Punarvasu"—nearer A.D. 947 than A.D. 985. This is, so far, a solitary date in a reign of which no other dates are now forthcoming. Equivalents of this date are to be found in A.D. 950, 953, 961, 964, 977, 980 and 983.
"	101	7th year, Makara, Tuesday, "Ārdrā"—earlier than 907 A.D.
"	104	7th " " Thursday, "Mūla"— do.
"	105	7th " Siṁha, Saturday, "Rōhiṇī"— do.
"	127	6th " Makara, Tuesday, "Svāti"— do.
"	130	6th " " " "Ārdrā"— do.
"	133	5th " Mithuna, Wednesday, "Svāti"— do.
		These six dates 101 to 133 are supposed to belong to the same reign; and "No. 101, 7th year, Makara, Tuesday, Ārdrā" is presumably identical with "No. 130, 6th year, Makara, Tuesday, Ārdrā", the correct regnal year being the 6th. So there are five dates each of which has five equivalents between the years A.D. 850 and A.D. 907. The equivalents are given below :—

—	First possibility.	Second possibility.	Third possibility.	Fourth possibility.	Fifth possibility.
No. 133 ; 5th year ..	29th May 866 ; ·18.	25th May 869 ; ·09.	15th June 886 ; ·84.	30th May 893 ; ·17.	26th May 896 ; ·11 (commencement).
" 130 ; 6th year (beginning.)	24th Dec. 866 ; ·55	17th Jan. 870 ; ·25 (commencement).	10th June 887 ; ·27 (commencement).	25th Dec. 893 ; ·78	8th Jan. 897 ; ·32 (commencement).
" 127 ; 6th year (end).	23rd Dec. 867 ; ·62.	16th Jan. 871 ; ·35 (commencement).	9th Jan. 888 ; ·20 (commencement).	24th Dec. 894 ; ·74.	17th Jan. 898 ; ·58 (commencement).
" 105 ; 7th year ..	14th Aug. 868 ; ·12 (commencement).	11th Aug. 871 ; ·37 (commencement).	3rd Aug. 889 ; ·69 (commencement).	16th Aug. 895 ; ·25 (commencement).	12th Aug. 898 ; ·48 (commencement.)
" 104 ; 7th " ..	13th Jan. 869 ; ·20.	10th Jan. 872 ; ·51 (commencement).	2nd Jan. 889 ; ·36 (commencement).	15th Jan. 896 ; ·29.	11th Jan. 899 ; ·74 (commencement).

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		CHŌḶA—*cont.*
		Parakēsarivarman.
1914	78	9th year, Dhanus, Thursday, "Kṛittikā"—nearer A.D. 985 than A.D. 947. This also, like No. 74 of 1914, is a solitary date belonging to a reign not represented by other dates. All that can be stated at present is that the date has equivalents in A.D. years, 948, 955, 962, 965, 972, 975, 979 and 982.
		Rājarāja I.
"	62	20th year, Kanyā, Wednesday, "Kṛittikā" = Wednesday, 20th September A.D. 1004; ·64.
"	69	22nd year, Dhanus. *śu. di.* 9, Monday, "Rēvatī" = A.D. 1006, Monday, December 2; ·10; ·40.
		Rājēndra-Chōḷadēva I.
"	65	29th year, Ṛishaba, Wednesday, "Ārdrā" = A.D. 1041; Wednesday, May 6; ·23. This date shows that the reign began between 6th May and 7th July 1012.
"	72	8th year, Tulā, Friday, 9, "Śravaṇa" = A.D. 1019; Friday, Oct. 9; f.d.t. ·20; ·51. Śukla 9 commenced on Friday at ·14 and ended at ·20 on Saturday.
		Rājādhirāja I
"	3	[2]7th year, Ṛishabha, *ba. di.* 6, Thursday, "Śravaṇa," = A.D. 1045; Thursday, May 9; f.d.t. ·18; ·80. *Ba.* 6 commenced at ·11 on Thursday and ended at ·18 on Friday. [*N.B.*—This date shows that the reign began between May 9, A.D. 1018, and 3rd December 1018, thus reducing Kielhorn's limits by 2 months.]
		Kulōttuṅga-Chōḷa I.
"	66	27th year, Tulā, *śu. di.* 10, Sunday, "Śatabhishaj" = A.D. 1097; Sunday, Oct. 18; ·80; ·62. This date shows that 18th Oct. 1071 was regarded as being within 1st year, whereas, according to *Ep. Ind.* Vol. IV, page 71—as shown by Kielhorn,—8th Oct. A.D. 1070 was also in 1st year. Reign must have commenced about 10th Oct. 1070.
"	73	26th year, Makara, *śu. di.* 13, Thursday, "Ārdrā" = A.D. 1096; Thursday, January 10; ·56; ·32.
"	169	4th year, Mithuna [Monday], "Pūrvāshāḍhā." May be A.D. 1073, Monday, May 27, when Nak. "Uttara-Āshāḍha" in Mithuna ended at ·01 of day: if so, the *nakshatra* was *Uttara* not *Pūrva*-Āshāḍhā.
"	177	[3]6th year, Ṛishabha, *śu. di.* 3, [Saturday], "Rōhiṇī." May be A.D. 1106, Saturday, May 5, when Nak. "Rōhiṇī" commenced at ·21, ending next day at ·14; but Saturday was Amāvāsyā, not *śu.* 3. A suitable day may be found in other regnal years, [3]6 being doubtful; but the matter does not seem to be worth more detailed investigation, as the limits of the reign are now established beyond doubt.
"	178	47th year, Makara, *śu. di.* 13, Thursday, ["Hasta"].—Nak. "Hasta" and *śu.* 13 cannot combine in solar Makara, but may do so in lunar Chaitra or Vaiśākha. The reading of the *nakshatra* being doubtful, it is useless to offer a conjecture.
"	179	40th year, Dhanus, *ba. di.* [10] "Punarvasu," Friday = A.D. 1109, Friday, December 10, when "Punarvasu" ended at ·84 and bahuḷa 1 at ·39. Reading "*ba.* [10]" should be "*ba.* [1]."
"	180	39th year, Kumbha, *ba. di.* 14, Sunday, "Śravaṇa" = A.D. 1109, Sunday, January 31; ·76; ·46.
"	181	38th year, Karkaṭaka, *śu. di.* Pūrva-Phalgunī, Monday = A.D. 1108, Monday, July 13, when Nak. "Pūrva-Phalgunī" ended at ·53 of day.
"	335	13th year, Kanyā, 7th day, Monday, "Uttara-Bhadrapadā" Probably A.D. 1084, Monday, September 2, which was the 7th day of Kanyā, when Nak. "Utt.-Phalgunī" began at ·18 of day and was current for greater part of day ending at ·22 of day. Reading "*Uttara-Bhadrapadā*" (உத்திரட்டாதி) should be "Uttara-Phalgunī" (உத்தரம்).

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		CHŌḶA—*cont.*
		Vikrama-Chōḷa.
1914	4	5th year, Makara, *śu. di.* 10 [Wednesday, "Mṛigaśira"]. Perhaps A.D. 1123, Wednesday, February 7, when *śu.* 10 ended at ·52 of day; but Nak. "Mṛigaśira" had ended at ·90 on previous day.
		Kulōttuṅga-Chōḷa II.
"	87	3rd year, Siṁha, *śu. di.* 12, Thursday, "Śravaṇa." = A.D., 1135, Thursday, August 22; ·27; ·66.
"	334	20th year, Kanyā, *śu. di.* 11, Thursday, "Śravaṇa" = A.D. 1152, Thursday, September 11; ·36; ·09. But the next reign commenced in A.D. 1146. *N.B.*—In *Ep. Ind.* Vol. XI, page 291, the writer of these notes has shown that the reign of Kulōttuṅga-Chōḷa II commenced between 9th May and 17th August A.D. 1133. The present dates are in agreement with those limits.
		Rājādhirāja II.
"	337	[2]nd year, Makara, 7th day, Monday, "Svāti." The regnal year would appear to be something else than the 2nd, since there is no suitable date in or near the 2nd year.
		Kulōttuṅga-Chōḷa III.
"	40	8th year, Makara, *śu. di.* 2, Wednesday, "Śravaṇa" = A.D. 1185, Wednesday, December 25; ·89; ·79.
"	41	9th year, Ṛishabha, *ba. di.* 10, Monday, "Pūrva-Bhadrapadā" = A.D. 1187; Monday, May 4; Nak. "Pūrv.-Bhad." was current all day and ended at ·03 next day.
"	57	33rd year, Mithuna, *ba. di.* 9, Monday, "Rēvatī" = A.D. 1211, Monday, June 6, when bahuḷa 9 and "Rēvatī" were current all day, ending respectively at ·00 and ·09 next day.
"	58	
"	60	
"	152	34th year, Makara, *ba. di.* Monday, "Uttara-Phalgunī" = A.D. 1211; Monday, December 26, when bahuḷa 5 and Nak. "Uttara-Phalgunī" ended respectively at ·23 and ·97 of day. The *tithi* not stated in the inscription was the 5th.
"	185	[2]0th year, Vṛiśchika, *ba. di.* 8, Monday, "Pūrva-Phalgunī" = A.D. 1198; Monday, November 23; ·93; ·41. The month was solar Vṛiśchika (243rd day of the year) and lunar Mārgaśira.
		Rājarāja III.
"	91	19th year, Vṛiśchika, *śu. di.* 11, Wednesday; "Śatabhishaj" = A.D. 1234; Wednesday, October 4; ·84; ·94; but solar month was Tulā, not Vṛiśchika, it being the 193rd day of the year.
"	136	3rd year, Kumbha, *ba. di.* 12, Wednesday, "Uttarāshāḍhā" = A.D. 1219; Wednesday, February 13; ·66; ·81.
"	142	29th year . . . . *śu. di.* 14, Monday, "Maghā" = A.D. 1245, Sunday, February 12; ·32; ·80. Week-day, was Sunday not Monday.
		Rājēndra-Chōḷa III.
"	56	5th year, Mēsha [*śu. di.*], 4, Monday, "Rōhiṇī" = A.D. 1251, Monday, 27th March; f.d.t. ·07; f.d.n. ·32. This date shows that the reign began between 28th March and 20th April 1246, which reduces Kielhorn's limits by 8 days (*Ep. Ind.* Vol. IX. p. 222).
"	93	14th year, Vṛiśchika, *ba. di.* 5, Thursday, "Punarvasu." = A.D. 1259, Thursday, Nov. 6; f.d.t. ·01; ·53. The 5th *tithi* was current throughout Thursday and came to end shortly after sunrise on Friday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		PĀṆḌYA.
		Māṟavarman Sundara-Pāṇḍya I.
1914	332	13th year, Mēsha, 14th day, *śu. di.* 7, Saturday, "Uttara-Phalgunī" = A.D 1229, Saturday, 7th April; when "Utt. Phalgunī" ended at ·32 of day. It was the 14th day of Mēsha. It would be worth while investigating the meaning of the figure "7" before Saturday, *i.e.*, whether it means the "7th" day of the week; for the *tithi* was Śukla 12.
"	408	[1]3 + 1st year, Dhanus, *śu. di.* 3, Wednesday, "Śravaṇa." There is no date suiting the week-day in 14th year but there is a regular date in 4th year = A.D. 1219, December 11; ·78; ·92.
"	412	14th year, Mithuna, *ba. di.* 13, Monday, "Rōhiṇī" = A.D. 1230; Monday, 10th June; ·63; ·85.
		Jaṭāvarman Sundara-Pāṇḍya.
"	25	11th year Ṛishabha, *ba. di.* 14, Sunday, "Rōhiṇī" (*samasta-jagad, etc.*), = A.D. 1261; Sunday; May 29; ·46; ·69. It was, however, the third day of Mithuna, not a day of the Solar month Ṛishabha. The *tithi* was *ba.* 14.
"	172	13th year, Tulā, *ba. di.* 13, Monday, "Śravaṇa". Bahuḷa 13 and "Śravaṇa" *nakshatra* cannot join in Tulā: they may join in Kumbha. Perhaps the intended day was A.D. 1264, Monday, January 28, when bahuḷa 13 ended at ·70 and Nak. "Śravaṇa" commenced almost at the same moment ending at ·70 next day. The month in this case was Kumbha.
"	173	[6]th year, Mīna, *śu. di.* 13, "Maghā," Sunday. The only date in the reign that is suitable is one in the 11th regnal year, = A.D. 1262; March 5; ·56; ·33.
"	175	10th year, Makara, *śu. di.* 6, Friday, "Uttara-Bhadrapadā". The only date that is suitable is one in the 17th year, A.D. 1267, December 23; ·48; f.d.n., ·12.
	342	17th year, Mithuna, *śu. di.* 10, Friday; "Svāti" = A.D. 1267, Friday, July 1; Nak. "Svāti" ended at ·77 of the day and the *tithi śu.* 10 commenced at ·88 of day ending at ·82 next day. The citation of a *tithi* on a day when it commenced after midnight is very unusual.
"	323	[9]th year, Vṛiśchika, 22, Wednesday, "Svāti". The only date that can be found to suit the details is Wednesday, November 19, A.D. 1337, which fell in the 19th year, properly speaking the 20th year, of Jaṭāvarman Sundara-Pāṇḍya whose reign commenced in A.D. 1318—*vide* the present writer's articles on the Pāṇḍyas in *Ind. Ant.* for June-August 1913. On the day in question *ba.* 14 ended at ·23 and "Svāti" commenced, ending next day at ·40. It was the 22nd day of Vṛiśchika.
		Jaṭāvarman Rājarājaṇ Sundara-Pāṇḍya.
1902	660	13th year, Siṁha, *ba. di.* 8, Friday, "Rōhiṇī". The date intended is probably A.D. 1288, Friday, August 20, on which day Siṁha *ba.* 8 commenced at ·02 (ending moment ·06 on Saturday); while *Nakshatra* "Rōhiṇī" came to end at ·64 of day. It was the 13th year of the reign of Jaṭāvarman Sundara-Pāṇḍya who began to reign on 24th June 1276 (*vide Ind. Ant.* for 1913 loc. cit.).
"	663	[2]3rd year, Tulā, *śu. di.* 3, Friday, "Mūla." On the assumption that it was the 23rd year of a Jaṭāvarman Sundara-Pāṇḍya, no date can be found which suits the reign of any of the Jaṭāvarman Sundara-Pāṇḍyas at present known. Dates in 1274 A.D. (24th year of Jaṭāvarman Sundara-Pāṇḍya, *samasta-jagad, etc.*,) and 1298 (23rd year of Jaṭāvarman Sundara-Pāṇḍya whose reign began in A.D. 1276) satisfy all the details except *Tulā*. The dates in question are Friday, 2nd November A.D. 1274 which was a day in Vṛiśchika month, and Friday, 7th November A.D. 1298 which was also in Vṛiśchika month. If we wish to find a day in Tulā month, we must read 13th year for the conjectural "23rd"; and then we have a day in the 13th (strictly speaking the 14th) year of reign of Jaṭāvarman Sundara-Pāṇḍya, who is known by the introduction *samasta-jagad*, etc. The date in question is Friday, October 24 (a day in Tulā), A.D. 1264. The *tithi śu.* 3 ended at ·93 of day while *nakshatra* "Mūla" commenced at ·67 on Friday and came to end at ·76 on Saturday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks
		PĀṆḌYA—*cont.*
		Māṟavarman Vīra-Pāṇḍya.
1914	38	[2]5th year, Vṛiśchika, *śu. di.* 14, [Sunday, "Pushya"]. = A.D. 1278; Sunday, January 9; ·62; f.d.n. 70. "Pushya" Nakshatra commenced at ·66 on Sunday and ended at ·70 on Monday. This, if correct, shows that the reign commenced between January 9 and 13 July 1253: and it affords one more proof that Kielhorn's E. in *Ep. Ind.* Vol. IX, page 227, was a Māṟavarman. For another proof, see the writer's article in *Ind. Ant.* June—August, 1913. Month was not Vṛiśchika, but Makara (291st day of solar year).
		Jaṭāvarman Vīra-Pāṇḍya.
"	237	23rd year, Karkaṭaka, *śu. di.*, Thursday. In the absence of *tithi* and *nakshatra*, the details given are not sufficient for verification of date.
"	278	17th year, Karkaṭaka, 25th day, *ba. di.* 7, Sunday, "Aśvini." Sunday, 21st July A.D. 1269; ·99; ·65. It was the 25th day of Karkaṭaka. If this was the conqueror of Īḷam and Koṅgu, whose reign began, according to the writer's article in *Ind. Ant.* for 1913 between 15th May and 19th June A.D. 1254, then regnal year "17" should be "16". The writer thinks this is the more probable view: in his opinion also a like remark applies to the regnal year "1[7]" in No. 131 of 1907 the date of which was investigated by Mr. R. Sewell, I.C.S. (Retired) in *Ep. Ind.* X, p. 139, and identified by him as 8th August A.D. 1269. Mr. Sewell at the same time identified the king as Kielhorn's "E" (*Ep. Ind.* IX, p. 227) but the king was almost certainly Jaṭ. Vīra-Pāṇḍya who began to reign in A.D. 1254 and took Īḷam and Koṅgu, since the king's conquest of Koṅgaṇam, his taking the Kāvērī and performing the anointment of heroes at Puliyūr, *i.e.*, Chidambaram are all referred to in the inscription. [The statement made in paragraph 45 of the Report for 1907-08 that the inscription does not refer to the conquests of the king, was duly corrected in para. 39, p. 72, A.R. 1911-12, where the conquests are referred to.] The Vīra-Pāṇḍya in inscription No. 395 of 1909 (See *Ind. Ant.* June—August 1913) is called a Māṟavarman in the inscription itself, while it is equally clear that the Vīra-Pāṇḍya in inscription No. 131 of 1907 investigated by Mr. Sewell in *Ep. Ind.* Vol. X, page 139, was a Jaṭāvarman. We may conclude that there was (1) a Māṟavarman Vīra-Pāṇḍya whose reign began between Nov. 1252 A.D. and July 1253 A.D. (2) a Jaṭāvarman Vīra-Pāṇḍya of whose reign we have ample evidence to show that he began to reign in May—June 1254 A.D. and was the conqueror of Īḷam and Koṅgu; and (3) that the 17th regnal year in No. 131 of 1907 and No. 278 of 1914 must be a mistake for "16th".
		Kōṉēriṉmaikoṇḍāṉ Vīra-Pāṇḍya.
"	224	14th year, Ṛishabha, *śu. di.* 5, Monday, "Śravaṇa". If this is the 14th year of the king, whose 12th year is represented by No. 363 of 1914 (Kōṉēriṉmaikoṇḍāṉ, Mithuna, *śu.* 1, "Pushya" see page 85 below), then on the basis of the conclusions arrived at in that date the 14th year should be located in A.D. 1215, A.D. 1242 or A.D. 1269. There happen to be suitable dates in A.D. 1215 and 1242 but not in 1269. The dates are A.D. 1215 Monday, May 18; *f.d.t.* ·53; *f.d.n.* ·56; A.D. 1242, Monday 19th May, *f.d.t.* ·75; *f.d.n.* ·69. The suggestion thrown out under No. 363 of 1914 (page 85 below) is that there may have been a Pāṇḍya whose 12th year fell in 1213 or 1242. Putting the two inscriptions together we may conclude that there was a Pāṇḍya called *Kōṉēriṉmaikoṇḍāṉ Vīra-Pāṇḍya* whose reign began in or about 1202 or in or about 1231.
		Perumāḷ Kulaśēkhara.
"	36	2nd year, Makara, *śu. di.* 3, Monday, "Śravaṇa". Perhaps Monday, 21st December A.D. 1237, which however was the 1st not the 2nd year of Jaṭāvarman Kulaśēkhara whose reign began in 1237. (Vide *Ind. Ant.* 1913 June—August). The *tithi* ended at ·11 next day and Nak. "Śravaṇa" at ·46 on Monday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		PĀṆḌYA—*cont.*
		Śrīvallabha.
1914	227	17+2nd year, Siṁha, *śu. di.* 12, Monday, "Uttarāshāḍhā." Probably Monday, 5th August A.D. 1275. The reign began (according to the present writer's article in *Ind. Ant.* June—August 1913) between 4th and 10th September 1257: so that the present date was practically in the 19th year. On the day in question, Nak. "Utt.-Āshāḍhā" ended at ·76 of day and *śu.* 13 was current all day, having begun at ·95 on Sunday and coming to end at ·04 on Tuesday. As however Tuesday was trayōdaśi, dvādaśi may have been kept on the previous day, Monday.
		Jaṭāvarman Parākrama-Pāṇḍya.
"	352	9th year, Āvaṇi, Kanyā, *ba. di.*, 11, Saturday, "Punarvasu." Reign began, according to the present writer, between 15th April and 10th August A.D. 1315—(vide Art. in *Ind. Ant.* June—August 1913). The date intended was apparently A.D. 1323, Saturday, 27th August; f.d.t. ·16; ·55. The 11th *tithi* commenced on Saturday at ·07 of day.
		EASTERN CHALUKYA.
		Ammarāja II.
1914-15.	No. 11 of app. A.	Śaka 880, Mārgāśīrsha *ba. di.* 13 Friday, "Maitra" (="Anurādhā") *nakashatra*, the Sun in Dhanus, ghaṭa (Kumbha) *lagna*, Uttarāyaṇa. A.D. 958; Friday December 10; f.d.t. ·47; ·98. Nak. "Anurādhā," ended on Friday at ·98, while *tithi ba.* 13 commenced on Friday at ·56 and ended on Sat. at ·47; it was the 262rd day of the year and the Sun was in Dhanus; of course it could not be Uttarāyaṇa in the sense of the Sun entering Makara. It would appear, however, from the text of this Report, p. 92 *infra*, that the date of coronation, S. 867 presents the same astronomi cal details.
		WESTERN CHALUKYA.
		Jagadēkamalla (Jayasimha II).
1914	454	Details not enough for verification.
"	489	Krōdhāna, Mārgaśira, Tuesday, solar eclipse=A.D. 1025 (= Śaka 947, Krōdhana); Tuesday, November 23; ·14; this was new-moon, at the beginning of Mārgaśira and end of Kārttika month, when there was a solar eclipse.
"	490	Details not enough for calculation.
"	501	Do. do.
"	518	Śaka 953, Śukla, Pushya, *śu. di.* pañchamī, Sunday, Uttarāyaṇa-Saṁkrānti. A.D. 1030, Sunday, January 11; ·83. The day was not Uttarāyaṇa-Saṁkrānti. Pusbya is here the name of a month not of a *nakshatra.*
		Trailōkyamalladēva, (Sōmēśvara I).
"	441	Śaka 967, [Pārthiva], Kārttika, Puṇṇami (full-moon), lunar eclipse = A.D. 1045-46 = Pārthiva. On Monday, October 28. A.D. 1045 there was a lunar eclipse at ·60 of day.
"	443	Śaka 967, Pārthiva, Kārttika, Puṇṇami (full-moon), Thursday, lunar eclipse, Saṁkrānti Vyatīpāta. See last date which is the same: the week-day in the present date ought to be Monday, not Thursday.
"	484	Śaka 968, Vyaya, Phālguṇa, *śu. di.* tṛitīyā, Sunday, "Uttara-Bhadrapadā," Saddhya-Yōga. A.D. 1047; Sunday, Feb. 1; ·01; ·12. The Yōga was more probably *Śubha* than *Siddha.*
"	475	Śaka 996, Ānanda, *śu. di.* dvitīyā, Wednesday, Uttarāyaṇa-Saṁkrānti. A.D. 1075; Wednesday, Jan. 21; ·30. This was the ending moment of *śu.* ? The day was the 304th of solar year and therefore past Uttarāyaṇa-Saṁkrānti which occurs on or about the 275th solar day of the solar year.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		WESTERN CHALUKYA—*cont.*
		Vishṇuvardhana Vijayāditya.
1914	442	Śaka [9] 8 [7], Krōdhi, Pushya, Puṇṇami (full-moon), Sunday, Uttarāyaṇa Saṁkrānti. A.D. 1064; Sunday, December 26; ·52. This was the ending moment of the Paurṇamī *tithi.* It was the 278th day of solar year, whereas Uttarāyaṇa-Saṁkrānti fell on 23rd or 24th December in this year.
		Tribhuvanamalladēva (Vikramāditya VI).
,,	450	Chālukya Vikrama year 46, Plava, Pushya *su. di.* 5, Sunday, Uttarāyaṇa-Saṁkrānti Vyatīpāta. In A.D. 1121 (= Plava and the 46th year of Chālukya Vikrama era) Pushya *śu.* 5 fell on Friday, not Sunday and ended at ·45 of day. The English date was December 16, A.D. 1121.
,,	451	See next date.
,,	459	Ch. Vik. 35, Vikṛita, Pushya śukla trayōdaśī, Sunday, Uttarāyaṇa-Saṁkrānti, Vayatīpāta. A.D 1110; Sunday, December 25; ·94. This was the ending moment of *śu.* 13.
,,	494	Hēmalambi, Vaiśākha, Puṇṇami (full-moon), Sunday, lunar eclipse. The year Hēmalambi is presumably wrong; as in Hēmalambi = A.D. 1117, there was no lunar eclipse on Vaiśākha Pūrṇimā which fell, moreover, on a Wednesday.
,,	497	Śaka 772, Prajāpati, Pushya, Amāvāsya, Monday, Vyatīpāta, Uttarāyaṇa-Saṁkrānti. In Śaka 772 = A.D. 850–51, Pushya Amāvāsya commenced at ·23 on Monday, 5th January A.D. 851, and ended at ·31 on Tuesday, 6th January 851. The exact connection of the year A.D. 850–51 with the present reign has not been furnished to the calculator.
,,	527	Ch. Vik. [7] Durmati, Bhādrapada, Amāvāsya, Thursday, solar eclipse, Saṁkrānti Vyatīpāta. Chālukya Vikrama year 7 would be Śaka 1004 = A.D. 1082–83 = *Dundubhi,* not Durmati. In A.D. 1082 the Amāvāsya which began the month of *Adhika Bhādrapada* ended on Thursday, July 28·19, and the Amāvāsya which began the month of *Nija Bhādrapada* began on Thursday, August 25·63 and ended on Friday, August 26·54. But there was no solar eclipse in either month.
		Jagadēkamalla II (Began A.D. 1138–39).
,	476	Details not enough for calculation.
,,	445	11th year, Vibhava, Pushya, *śu. di.* 13, Friday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta. A.D. 1148, Friday December 24: f.d.t. ·06. The *tithi* commenced on Friday at ·14, and ended on Saturday at ·06.
,,	479	12th year, Śukla, Vaiśākha, śukla Puṇṇami (full-moon) Monday = A.D. 1149, Sunday, April 24, ·67. The week-day was Sunday, not Monday.
,,	530	Śaka 107 [8], Pramāthin (wrong), Akshaya-tṛitīyā, Amāvāsya, solar eclipse, Vyatīpāta. In Śaka 1078 = A.D. 1156, which was *Dhātu,* not Pramāthin, there was a solar eclipse at Vaiśākha Amāvāsya. Akshaya—tṛitīyā being a third *tithi,* must refer to a different date.
		HOYSAḶA DYNASTY.
		Vīra-Narasimhadēva I (Between A.D. 1159 and 1169).
,,	447 }	6th year, Vyaya, Chaitra *śu. di.* 10, Monday.
,,	449 }	Probably, A.D. 1166; Sunday, March 13; ·25. This was Chaitra at the beginning of Vyaya (= A.D. 1166–67). Week-day was, however, Sunday, not Monday. In Chaitra at the end of Vyaya (= A.D. 1166–67), *śu.* 10 fell on Saturday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		HOYSAḶA DYNASTY—*cont.*
		Vīra-Ballāḷa II.
1914	472	Details not enough for calculation.
"	495	Śaka 1133, Prajāpati, Māgha; śukla tṛitīyā, Sunday. In A.D. 1271–72 (= Ś. 1133 = Prajāpati), Māgha *śu.* 3 ended on Tuesday, 5 January, A.D. 1272 at ·26 of day. *Śu.* 1 of the same month ended at ·43 on Sunday, 3 January and *śu.* 2 at ·35 on Monday 4 January. *Śu.* 3 in the inscription is probably an error for *śu.* 2 which began on Sunday at ·43.
		Vīra-Sōmēśvara. (The initial date is 1234 A.D.).
"	176	21st Mēsha, *śu. di.* 13, Sunday, [Hasta]. Sunday 13th April, A.D. 1253, which was *śu.* 13 and a day of "Hasta", is probably meant: the *tithi* ended at ·58 and the *nakshatra* ended at ·27 of Sunday. It was the 20th year of the king's reign. The solar date was, however, 20th Mēsha, not 21st as stated in the inscription.
		SĀḶUVA DYNASTY.
		Rāmadēva-Mahārāja.
"	221	Details not enough for calculation
		Peda-Malleparāju.
1915	26	Śaka 1407, Viśvāvasu, Bhādrapada, *śu. di.* 15, Thursday, lunar eclipse. = A.D. 1485, Thursday August 25; ·86. There was a lunar eclipse on this date.
		Parvatayyadēva-Mahārāja.
"	33	Śaka 1389, Sarvajit, Māgha, *ba. di.* 14, Monday, Śivarātri. = A.D. 1468, Monday February 22; ·91. *Nakshatra* Śravaṇa was current at midnight between Saturday and Sunday, 20 and 21 February.
		VIJAYANAGARA DYNASTY, I
		Virūpāksha I. (A.D. 1384).
1914	170	Śukla, Mīna, *śu. di.* 8, Thursday, "Punarvasu". = A.D. 1390; Thursday, March 24; ·95; ·87. The solar month was Mīna. The first *Śukla* is the cyclic year which bears that name, in this case, A.D. 1389–90.
		Harihara II.
1915	11	Kali 4505 and Śaka 1326, Tāraṇa, Māgha, *ba. di.* 14, Monday, Śivarātri. In A.D. 1404–05, Māgha, *ba.* 14 fell on Thursday, January 29, A.D. 1405. The *tithi* ended at ·93 and Nak. "Śravaṇa" at ·98 on Thursday. The week day was not Monday, but Thursday.
		Dēvarāya II.
1914	59	Śaka 1351, Saumya, Vṛiśchika, *ba. di.* 10, Monday, "Hasta." = A.D. 1429; = Monday, October 21; ·80; ·77. The Solar month was Vṛiśchika.
		Praudhadēva-Mahārāya.
1915	22	Śaka 1379, Iśvara, Māgha, *ba. di.* 5, Thursday. In A.D. 1457-58 = Iśvara. Ś. 1379, Māgha *ba.* 5 came to end at ·04 on Saturday, 4 February, A.D. 1458. Week day was Saturday, not Thursday.
		Vīra-Narasimha Bhujabalarāya.
1914	147	Śaka 1428, Kshaya, Karkaṭaka *ba. di.* 12, Friday = A.D. 1506; Friday, July 17; ·71.
1915	54	Śaka 1428*, Krōdhana, Kārttika, *ba. di.* 3, Thursday, Kanyā-Bṛihaspati. Śaka 1428 current (= A.D. 1505–06 which was Krōdhana), is apparently meant. The date is Thursday 16th October A.D. 1505; on which day *ba.* 3 ended at sunrise. Jupiter or Bṛihaspati was then in *Kanyā-rāśi.*

Appendix F.—Dates from appendices A, B and C to he *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA DYNASTY, I—*cont.*
		Son of (?) *Mallikārjunarāya.*
1914	312	Śaka 1436, Bhāva, Uttarāyaṇa, Makara, *śu. di.* 11 Friday, "Ārdrā". = A.D. 1515, Friday, January 26; ·39; f.d.n. ·00. *Nakshatra* "Ārdrā" commenced at ·03 on Friday and was current the whole of that day.
"	313	Śaka 14[44]. Chitra[bhānu], Vṛiśchika, *śu. di.* 11, [Saturday], "Rēvati." In A.D. 1522 (= Śaka 1444, Chitrabhānu), *śu.* 11 in Vṛiśchika month joined with "Rēvatī" *Nakshatra* on Friday Oct. 31, on which day *śu.* 11 ended at ·11 while *Nakshatra* "Rēvatī" commenced at ·43, ending at. 45 next day. The conjectural reading of week-day, *Saturday* should be *Friday.*
"	349	Details not enough for verification.
		VIJAYANAGARA DYNASTY, II.
		Kṛishṇadēvarāya.
"	271	Śaka 1445, Svabhānu, Uttarāyaṇa, *ba. di.* 11, Friday, "Mūla." In A.D. 1523-24 (= Śaka 1445, Svabhānu), *ba.* 11 and Nak. "Mūla" combined on Sunday, 31 January A.D. 1524. If this was the intended date, week-day should be Sunday not Friday.
"	272	Śaka 1442*, Pramādi, "Siṁha, *śu. di.* 10. Siddha-Yōga, Friday, "Ārdrā." The day intended was *presumably* Friday, 19 August A.D. 1519 (= Pramādi, Śaka 1442 current) on which day Śrāvaṇa *ba.* 10 and Nak. "Ārdrā" ended respectively at ·86 and ·95. The week-day is not mentioned in the inscription.
"	314	Śaka 14[47] Pārthiva, Dakshiṇāyana Tulā [*śu. di.*], 5, Friday, "Mṛigaśīrsha." =A.D. 1525, Friday, October 6; ·88; ·91. *N.B.*—Conjectural reading "*śu.* 5" should be "*ba.* 5"; "Mārgaśīrsha" here means the Nak. "Mārgaśira" and not the lunar month Mārgaśīrsha.
"	457	Can be calculated but cannot be verified.
1915	14	Śaka 1452, Vikṛita, Chaitra, *ba. di.* 30, Monday. The day intended is presumably Chaitra *ba.* 3 which fell on Monday, 6th March A.D. 1530, ending at ·18 of the same day. As it was not the 30th day of the solar month, the figure "30" must be an error for "3".
"	15	Śaka 145[1] Virōdhin, Kārttika, *śu. di.* 15, Sunday. =A.D. 1529, Sunday, October 17; ·25.
"	18 }	Śaka 1438*, Yuva, Śrāvaṇa *śu. di.* 15, Wednesday, lunar eclipse.
"	19 }	= A.D. 1515, Wednesday, July 25; ·61. It was a day of lunar eclipse.
"	64	Śaka 1438*, Yuva, Pushya, *śu. di.* 15, Friday, = A.D. 1515 (= Śaka 1438, current, Yuva); Friday Dec. 21; ·11.
1914-1915	No. 7 of App. A.	Śaka 1450, Virōdhi, Vaiśākha, Pūrṇimā, "Viśākhā." Tuesday? The day intended was presumably Friday, 23rd April, A.D. 1529 (= Śaka 1451, Virōdhi), on which day Vaiśākha Pūrṇimā ended at ·57, while Nak. "Viśākhā" commenced at ·07 of the day. If this is the date, conjectural reading *Tuesday* should be *Friday.*
"	No. 8 of App. A.	Can be calculated but cannot be verified.
		Achyutadēva-Mahārāya.
1914	295	Śaka 1461, Plava, Dakshiṇāyana, *śu. di.* 5, "Rēvatī," Thursday. There is some radical error in the text of the inscription. Neither Plava (=A.D. 1541-42) nor Ś. 1461 (= A.D. 1539-40) yields a week-day to suit the text.
"	317	Śaka 1453, Nandana, Dakshiṇāyana, Dhanus, *su. di.* 11, Friday "Rēvatī." Śaka 1453 was either A.D. 1530 (Vikṛita) or A.D. 1531 (Khara), whereas *Nandana* was A.D. 1532-33. The date intended was perhaps Friday, 8th November A.D. 1532 (= Nandana), when *śu.* 11 ended at ·75 of day, while Nak. "Rēvatī" commenced at ·33, ending at ·43 next day. The solar month, however, was *Vṛiśchika,* and not *Dhanus.*

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA DYNASTY, II—*cont.*
		Achyutadēva-Mahārāya.
1915	1	Śaka, 1460, Vilambi, Paṅguṇī 14th day, Monday, Paurṇimā, "Uttara-Phalgunī." Both week day and day of solar month seem to be wrong. In A.D. 1538—39 (= Śaka 1460, Vilambi) Pūrṇimā and Nak. "Uttara-Phalgunī" combined on Tuesday, 4th March, A.D. 1539, on which day Paurṇimā ended at ·75 of day, and Nak. "Uttara-Phalgunī" at ·99 of day. The day was the 7th of Paṅguṇī, not 14th.
"	23	Śaka 1452, Vikṛiti, Pushya, *ba. di.* 11, Tuesday (?). In A.D. 1530–31 (= Śaka 1452, Vikṛiti) "Pushya" Nak. and *ba.* 11 joined on Friday, 19th August A.D. 1530, on which day Śrāvaṇa *ba.* 11 ended at ·13 and Nak. "Pushya" commenced at ·37 of day. The Nak. came to end at ·32 next day. The conjectural reading of week-day should be *Friday*, not *Tuesday*.
		Sadāśiva.
1914	191	Can be calculated but cannot be verified.
"	146	Details not enough for calculation.
"	468	Can be calculated but cannot be verified.
"	507	Do do.
"	510	Do. do.
1915	58	Do. do.
"	59	Śaka 1478 * Rākshasa, Śrāvaṇa. *ba. di.* 7 [Monday]. In A.D. 1555–56 (= Rākshasa, Śaka 1478 * current), Śrāvaṇa *ba.* 7, ended at ·14 of day on Friday, 9th August. Week day was not Monday, but Friday.
"	61	Śaka 1474*, Virōdhikṛit, Pushya *śu. di.* 7, Sunday = A.D. 1552, Sunday, January 3; ·32.
"	63	Can be calculated but cannot be verified.
"	65	Do. do.
"	69	Śaka 1479 Dundubhi (wrong), Māgha *ba. di.* 5, Wednesday. In (Dundubhi = A.D. 1562–63, Śaka 1484) Māgha *ba. di.* 5 fell on Saturday, not on Wednesday. Perhaps the year intended is Śaka 1477 (= A.D. 1555–56), since Māgha *ba.* 5 in that year was Wednesday, January 1; f.d.t. ·07, A.D. 1556.
"	72	Śaka 1486* Rudhirōdgārin, Śrāvaṇa *ba. di.* 3, Friday. In A.D. 1563–64 (=Śaka 1486, current, Rudhirōdgārin) Śrāvaṇa *ba.* 3 commenced at ·81 on Friday, 6th August, and ended at ·72 on Saturday 7th August. The Friday was properly *ba.* 2 and not *ba* 3.
"	73	Can be calculated but cannot be verified.
"	75	Do. do.
"	78	Do. do.
"	79	Do. do.
"	80	Śaka 1476*, Pramādīcha, Śrāvaṇa, *ba. di.* 10, Thursday. = A.D. 1553 (=Śaka 1476 current, Pramādīcha), Thursday August 26; ·96.
"	81	Can be calculated but cannot be verified.
1914–15.	No. 9 of App. A.	Śaka 1473, Virōdhikṛit, Āshāḍha, *śu. di.* 11. The date can be calculated, but cannot be verified, for want of week-day. In A.D. 1551–2 (= Virōdhikṛit), Āshāḍha *śu.* 11 fell on Sunday, June 14.
"	No. 9 of App A.	Śaka 1470, Kīlaka, Āshāḍha, Śuklapaksha, Prathama Dvādaśi, Sunday. =A.D. 1548, Sunday, June 17; ·90.
		Mallikārjunarāya.
1914	226	Can be calculated but cannot be verified.
		VIJAYANAGARA, DYNASTY III.
		Rāmarājayyadēva-Mahārāya.
1915	43	Śaka 1499, Bhāva, Vaiśākha, *ba. di.* 30, Friday. Śaka 1499 is either A.D. 1576, or A.D. 1577, neither of which was Bhāva. A.D. 1574–75 was Bhāva, but in that year neither *ba.* 3 nor the 30th *tithi* in Vaiśākha fell on a Friday or near it. To call any *tithi* 30th, whether *bahula-paksha* is mentioned or not, is so unusal that an error in recording the *tihti* may be suspected.
"	70	Can be calculated but cannot be verified.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA DYNASTY III—*cont.*
		Rāmadēva—Mahārāya.
1915	53	Can be calculated but cannot be verified.
		Veṅkaṭa I.
,,	32	Can be calculated but cannot be verified.
,,	67	Śaka 1531, Saumya, Jyēshṭha *ba. di.* 10, Friday. = A.D. 1609 (= Saumya, Ś. 1531), Friday, June 16 : ·88.
,,	68	Can be calculated but cannot be verified.
,,	71	Do. do.
		Veṅkaṭadēva-Mahārāya.
,,	No. 4 of App. A.	Śaka 1630, Vikṛiti, Kārttika, *śu. di.* 15 Monday, "Rōhiṇī." Vikṛiti = A.D. 1710 : but in that year Kārttika *śu.* 15 did not fall on Monday. In A.D. 1708 (= Ś. 1630, Sarvadhāri) the given *tithi* and *nakshatra* met in Mārgaśira month, not in Kārttika month, and not on a Monday, but on Tuesday, 16th November A.D. 1708.
,,	No. 5 of App. A.	Can be calculated but cannot be verified.
		MISCELLANEOUS.
		Yādavas.
		Sēvaṇa-Mahādēvarāya.
1914	446	Śaka 1185, Dundubhi, Kārttika *śu. di.* 15, Monday, Vyatīpāta Saṁkrānti, [lunar] eclipse. N.B.—The reign began presumably in A.D. 1260, see No. 519 below. Week-day wrong. In A.D. 1262 (= Śaka 1185 current, Dundubhi) Monday was not the week day of Kārttika *śu.* 15 which fell on Sunday October 29 ; ·90 ; there was no lunar eclipse on this date.
,,	488	Śaka 1184, Dundubhi, Chaitra, *ba.* Amāvāse, Monday, solar eclipse. = A.D. 1263 Monday, April 9 ; ·75. There was no solar eclipse on this date. This was Amāvāsya belonging to Chaitra at the end of the year.
,,	519	6th year, Krōdhana, Āshāḍha bahuḷa Amāvāsya, Monday = A.D. 1265 (= Krōdhana), Monday, July 13 ; f.d.t. ·33. The *tithi* commenced on Monday at 42 and ended next day at ·33.
		Sēvaṇarāya Kandhāradēva.
,,	478	Śaka 1100, Vilamba, Mārgaśira pañchamī, Thursday, Uttarāyaṇa Saṁkrānti, Vyatīpāta. = A.D. 1178, Thursday, November 16 ; ·51. It was the 237th day of the Solar year, and therefore long before Uttarāyaṇa Saṁkrānti.
,,	525	Śaka* 1181, Kālayukti, the 13th year, Pushya, Amāvāse, Monday, Uttarāyaṇa Saṁkrānti, Vyatīpāta-Yōga, solar eclipse. Also 12th year Piṅgaḷa. There is a curious error in this date. In Kālayukti, (=A.D. 1258-59, Śaka 1181, current), the month Pausha was *kshaya, i.e.* suppressed, (see *Indian Chronology*, Tables, page 93), and there could have been no Pushya Amāvāsya in that year, nor did any Amāvāsya that could possibly correspond to ordinary Pushya Amāvāsya, fall in that year on Monday ; nor was the year 1258 A.D. the 13th of the reign of Kandhāradēva which began, according to Kielhorn (*Ep. Ind.* Vol. VIII, App. II, page 13), in A.D. 1249. In A.D. 1262-63, which was near the 13th year of the reign, but corresponded to Dundubhi-Saṁvat, not to Kālayukti, Pushya Amāvāsya commenced on Monday 31st December at ·08 of day ; it ended on Tuesday at ·07. There was no solar eclipse on this day.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS—*cont.*
		Vīra-Pāṇḍya.
1914	496	Śaka [1]081, Bahudhānya, Vaiśākha Paurṇamāsē, Lunar eclipse = Tuesday, April 15, A.D. 1158, which was a day of lunar eclipse.
		KĀKATĪYA.
		Pratāparudradēva-Mahārāja.
1915	27	Śaka 1234, Paridhāvi, Phālguṇa *śu. di.* 5, Thursday = A.D. 1313, Thursday, February 1 ; ·61.
,,	36	Śaka 1235, * Pramādīcha, Chaitra *śu. di.* 1, Monday = A.D. 1313 (= Ś. 1235, current, Pramādīcha), Monday, February 26 ; f.d.t. ·06. The *tithi* (prathamā) commenced on Monday at ·02 of day.
		REḌḌI.
		Anna-Vēma.
,,	20	Śaka 1299, * Piṅgala, Māgha *śu. di.*—[7], Wednesday = A.D. 1378, Wednesday, January 7 ; ·43.
,,	,,	Śaka 1298, Piṅgala, Māgha *śu. di.* 7, Wednesday. Same date as the last, A.D. 1378, Wednesday, January 7 ; ·43. The Śaka year cited in this inscription is "expired", whereas in the last one it was cited as "current."
		MADURA NĀYAKAS.
		Vijaya Raṅga Śokkanātha-Nāyaka.
,,	6	Śaka 1632, Khara, Paṅguṇī, 10th day, *śu. di.* 11, "Āślēsha". Sukarma-yōga, Bhadravākaraṇa, Saturday = A.D. 1712, Saturday, March 8 ; ·01 ; ·70. It was Phālguṇa *śu.* 11 and the 10th day of Paṅguṇī solar month. The yōga and karaṇa cited are correct ; so is the cyclic year Khara (= A.D. 1711–12), but the Śaka year 1632 should be "Śaka 1633."
		Kōṇēriṇmaikoṇḍān, (see further remarks under Kōṇēriṇmaikoṇḍān Vīra-Pāṇḍya No. 224 *of* 1914, *p.* 76 *ante).*
1914	363	12th year, Mithuna *śu. di.* Friday 1, "Pushya". The writer tried ever possible 12th year of every Pāṇḍya in his list of Pāṇḍyas from A.D. 1189 to A.D. 1318 (*Ind. Ant.* XLII, June–August 1913) and found only one date to suit the 12th year of any of the known Pāṇḍyas, and that is A.D. 1294, Friday, June 25, the 30th day of Mithuna, on which day *śu.* 1 ended at ·94, and "Pushya" *nakshatra* commenced at ·44 : the latter ended at ·41 on Saturday. 25th June, A.D. 1294, would fall in the 12th year of Māravarman Vikrama-Pāṇḍya whose reign began, according to the present writer between January and August 1283. But in the first place, it is possible that paleographic indications are against so late a date as A.D. 1294, since the Epigraphist advised that search should be made somewhere about A.D. 1250 ; secondly, if we search for a 12th year belonging to some Pāṇḍya, at present unknown, the details in the inscription would be satisfied by several dates occurring once in 27 years, *i.e.* (so far as 13th century A.D. is concerned) in A.D. 1213 (Friday, June 21 ; ·02 ; ·73) ; A.D. 1240 (Friday, June 22 ; ·33 ; ·97) ; A.D. 1267) (Friday, June 24 ; ·64 ; f.d.n. ·20) ; and A.D. 1294 (Friday, June 25 ; ·94 ; f.d.n ·41). Out of these dates A.D. 1267 would be the 13th or 14th year of Jaṭ. Vīra-Pāṇḍya who took Īḷam and Koṅgu. No 12th year of any known Pāṇḍya falls in A.D. 1213 or A.D. 1240, but of course the existence of such a Pāṇḍya is quite possible. It happens that the details of inscription No. 224 of 1914, belonging to the 14th year of Kōṇēriṇmaikoṇḍān Vīra-Pāṇḍya (p. 78 *ante*), suit the years A.D. 1215 and A.D. 1242, and it may be that a Pāṇḍya, with this name began to rule in A.D. 1202 or A.D. 1230. The date is worth investigating from the epigraphic and palæographic points of view.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		Anonymous.
1914	148	Śaka 1362, Plavaṅga, (wrong), Tai, 13th solar day, "Rēvatī". Perhaps Saturday, 9th January A.D. 1440. In Ś. 1362 (= A.D. 1440–41), the 13th of Tai was Sunday, 8th January A.D. 1441, which was a day of "Āślēsha", not of "Rēvatī". In A.D. 1439–40 (= Ś 1362 current), which was Siddhārthi-Saṁvat (not Plavaṅga), the 13th day of Tai month was Saturday, 9th January A.D. 1440, on which day "Rēvatī" commenced at ·84 of the day: "Rēvatī" ended at ·78 next day. In Plavaṅga = A.D. 1487–88, the *Nakshatra* on 13 Tai was "Punarvasu". In Plavaṅga = A.D. 1427–28, the *nakshatra* on 13 Tai (= Friday 9th January A.D. 1428) was "Chitrā", not "Pushya".
,,	325	Śaka 1789, Kali 4[9]68, Prabhava, Mithuna, Āṇi 2nd solar day, "Uttara-Bhadrapadā", Monday. It will be seen from the writer's recently published *Indian Ephemeris, A.D.* 1800—2000, page 136 that the day meant was probably Monday 24 June 1867 A.D., which, however, was 12th Āṇi not 2nd Āṇi. On this day *nakshatra* "Uttara-Bhadrapadā" commenced at ·38 of the day.
,,	392	Śaka 1489, Prabhava, Kanyā 12. Monday, "Maghā", Śubhrayōga, Varāha-karaṇa = A.D. 1567, Monday, September 29; ·75; ·12. The *tithi* was bahuḷa 12 and the day the 29th of Kaṇṇi month.
,,	433	Śaka 1557, Yuva, Tai, 14 *śu. di.* Paurṇamī, "Pushya." = A.D. 1636, Tuesday, January 12; ·26; ·48. It was the 14th of Tai.
,,	524	Ch. Vik. 37, Durmukhi (wrong), Pushya, *śu.* prathamā, Sunday, Uttarāyaṇa Saṁkrānti, Vyatīpāta. The date intended was perhaps A.D. 1111 (= 36 or 37, Chalukya Vikrama Era), Sunday, December 3, on which day Pausha *śu.* 1 ended at ·75 of the day. Durmukhi-Saṁvat was A.D. 1116–17.
1915.	5	Śaka 1469, Kīlaka Dakshiṇāyana, ... 12, Friday, "Pūrva-Phalguni" = A.D. 1548, Friday, September 28; ·78; f.d.n. ·13. The *tithi* was bahuḷa 12, and the word *bahuḷa* should be read in the gap before "12". Kīlaka-Saṁvat = A.D. 1548–49, while Ś. 1469 = A.D. 1546–47, or A.D. 1547–48.
,,	8	Details not enough for calculation.
,,	12	Śaka 1440* Īśvara, Chaitra *śu. di.* 15 Monday. = A.D. 1517 (= Īśvara, Ś. 1440 current), Monday, April 6; ·59.
,,	13	Dates can be calculated but cannot be verified.
,,	16	Kali 4611, Śaka 1433, Prajāpati, Māgha *ba. di.* 14, Monday = A.D. 1512, Monday, February 16; ·53. Māgha is the name of the lunar month; not of a *nakshatra.*
,,	21	Can be calculated but cannot be verified.
,,	24	Śaka 1381, Pramāthin, Phālguṇa, *śu. di.* 3, Monday = A.D. 1460; Monday, February 25; ·34.
,,	30	Śaka 1382, Vikrama, Āshāḍha *śu. di.* 15; Thursday, lunar eclipse = A.D. 1460, Thursday, July 3; ·77. It was a day of lunar eclipse.
,,	34	Śaka 1426, Raktākshin, Māgha *ba. di.* 14; Monday = A.D. 1505; Monday, February 3, ·14.
,,	35	Śaka 14[5]2*, Virōdhin, Śrāvaṇa *śu. di.* 15, Monday. In A.D. 1529 = Virōdhi = Ś. 1452 current, Śrāvaṇa *śu.* 15 fell on Wednesday 21 July at ·15. The week-day Monday is wrong.
,,	39	Śaka 1384, Svabhānu, Bhādrapada *śu. di.* 15, Monday. Ś. 1384 was Chitra-bhānu. Svabhānu was A.D. 1463–64 in which year Bhādrapada *śu.* 15 fell on Sunday at ·86. The weekday, Monday, seems to be wrong. Neither in Ś. 1384 current (= A.D. 1461–62) nor in Ś. 1384 expired (= A.D. 1462–63) did Bhādrapada *śu.* 15 fall on a Monday.
,,	40	Śaka 1370, Vibhava, Āshāḍha *śu. di.* 15, Monday. In A.D. 1448 (= Vibhava Ś. 1370), Āshāḍha *śu.* 15 fell on Sunday, 16th June, not on a Monday.
,,	41	Śaka 1237, Rākshasa, Śrāvaṇa *ba. di.* 10 Tuesday (?). In A.D. 1315 (= Rākshasa, Ś. 1237), Śrāvaṇa *ba.* 10 fell on Sunday at ·72, not on Tuesday.

Appendix F.—Dates from appendices A, B and to the *Annual Report* for 1914–15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Anonymous—cont.
1915	44	Śaka 1507, Pārthiva, Āśvīja *ba. di.* 2, Thursday = A.D. 1585, Thursday, September 30 ; ·74.
,,	52	Śaka 1344, Śubhakṛit, Kārttika *śu. di.* 5, Thursday. In A.D. 1422 (=Śubhakṛit), Kārttika *śu.* 5 ended on Tuesday, October 20 at ·86 of the day. The weekday *Thursday* should be *Tuesday*.
,,	84	Śaka 133 [2] Vikṛiti, Mārgaśira *śu. di.* 15, Thursday = A.D. 1410, Thursday, December 11 ; ·66.
1914–15	No. 6 of Appendix A.	Ś. 1608, Prabhava, Vaiśākha, *śu. di.* 15 Saturday, lunar eclipse Ś. 1608 = A.D. 1686–87 : but Prabhava was A.D. 1687–88. The day intended was Saturday, 16th April, A.D. 1687. The *tithi* commenced at ·58 of the day and ended at ·55 of the following day. There was no lunar eclipse on the day in question.

PART II.

Mr. Radhakrishna Aiyar of the Pudukkōṭṭai educational service was kind enough to bring to my notice a natural cavern with a Brāhmī inscription on the hill at Śittaṇṇavāśal. It was examined by my Senior Assistant, Mr. G. Venkoba Rao, who was asked to take five inked estampages of the Brāhmī record and prepare duplicate estampages of the other early Tamil inscriptions found in the same cavern.

Cavern with stone-beds at Śittaṇṇavāśal.

2. The cavern is at an almost inaccessible height of the hill half a mile east of the village of Śittaṇṇavāśal. It is formed of a cleft which divides the overhanging top portion from the rocky floor below and is known locally as *ēḷaḍippāṭṭam* on account of the 7 (*ēḷu*) square holes which are used as steps in reaching the cavern. Some of the stone-beds are damaged but all are provided with a raised portion at one end which is evidently meant to serve as a pillow. Like the beds discovered in other parts of the southern districts, these allow sufficient space for a man to lie down comfortably on them.

A Brāhmī inscription.

An ancient record in Brāhmī characters (*a*, on plate I.) runs round the top and the left side of one of the 17 beds in the cavern. The syllables have been tentatively read as follows :—

Top.

e ō mi nā ṭ[u] ku mu ṭh[ū] [ū] ra(?) pi jū na tā kā v[u] ṭ[i] ī tē nā ku chi ṭū pō [chi] la ī l[ā]

Continuation on left side.

gha(?) ra che [gha](?) t[ō] a [su](?) ṭa a nā ma.

I am not able to suggest any possible interpretation of the inscription. Other epigraphs found on the adjoining beds in the cavern are engraved in early Tamil characters of about the 8th century A.D. Proper names of six individuals are mentioned. It is difficult to surmise the object with which these names were cut in such a remote period, on beds chiselled at the inaccessible top of the Śittaṇṇavāśal hill. Perhaps as suggested in one of my previous reports (G.O. No. 919, Public, dated 29th July 1912, p. 57) they commemorate the names of mendicants who had resolved to spend the last days of their lives in retired seclusion.

Rock-cut cave temples at Kuṇṇāṇḍārkōyil and Śevilippaṭṭi.

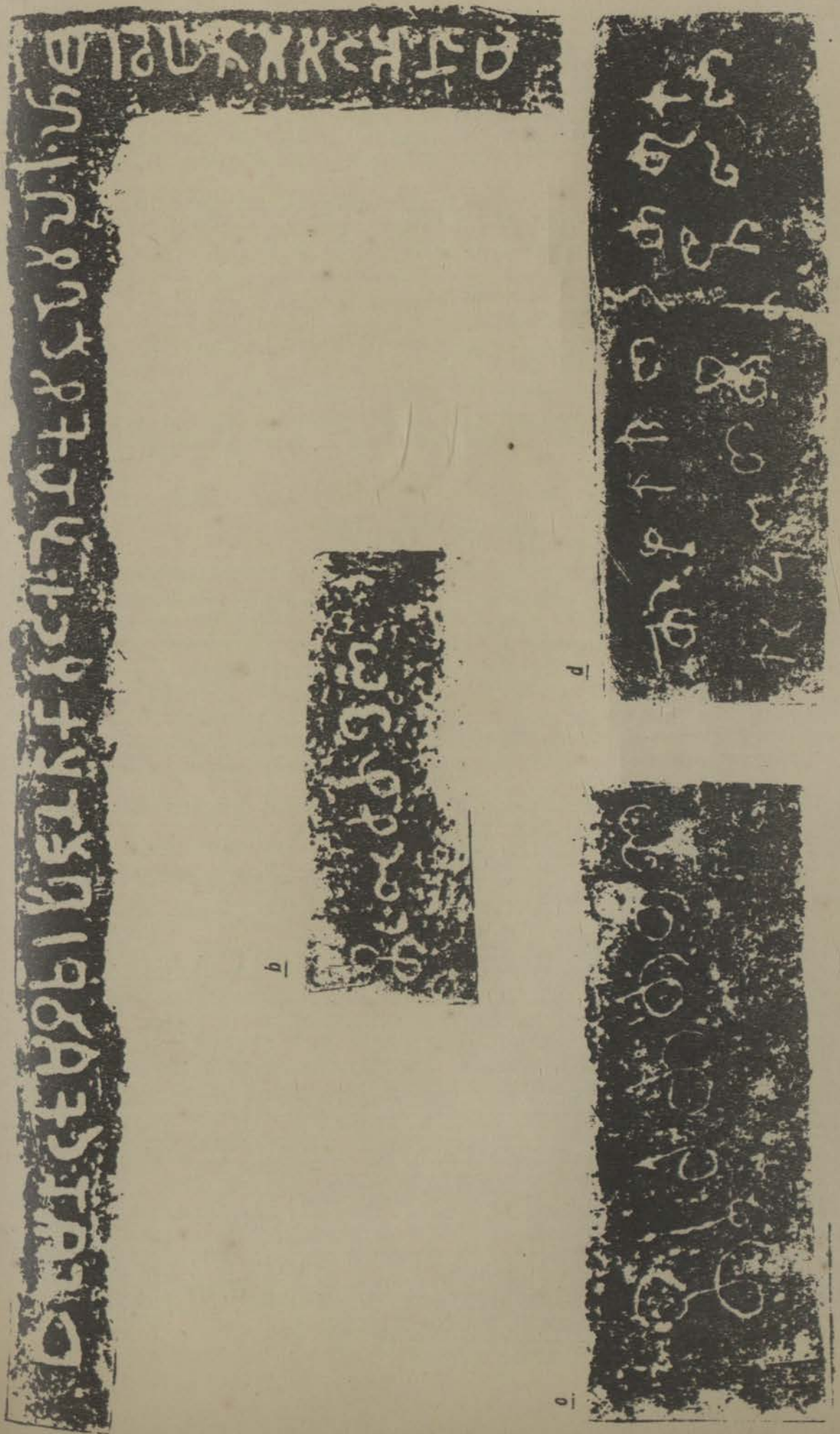
3. The cave temples at Kuṇṇāṇḍārkōyil of the Puddukkōṭṭai State and at Śevilippaṭṭi in Satur taluk of the Ramnad district, come next in order. The central shrine of the Śiva temple at the former place consists of a rock-cut cell and a verandah. Of the four front pillars of this verandah the two at either end are, as usual in temples of that kind, contiguous with the rock itself while the two others are free. The cell which is cut in the back wall of the verandah in its centre, contains a *liṅga* of Śiva. The entrance into the cell which is on a higher level than the floor of the cave is provided with 3 steps both on its inner and outer sides. To the right of entrance into the cell is a graceful life-size representation of an evidently royal personage standing in a suppliant attitude. On one of the pillars of the verandah and on the rocky side-walls adjoining it are three inscriptions the earliest of which (No. 346 of appendix B) of about the 8th Centuary A.D. palæographically, records a gift of rice for feeding 110 Brahmans, by a certain Kōdai Mayindaṇ. This individual is not known from other records. But it may be noted that the first portion of the name denotes his Chēra origin.

Two Pallava inscriptions at Kuṇṇāṇḍārkōyil.

The two other epigraphs (Nos. 347 and 348 of appendix B) which are dated in the 3rd and 5th years of the Pallava kings Nandippōttaraiyar and Kō-Vijaya-Dantippōttaraiyar respectively, carry the limits of the Pallava empire further south.

The cave temple at Śevilippaṭṭi consists of a shrine and a verandah with the usual four pillars in front of it. Besides the image of Vishṇu which is sculptured in one of the niches on the back wall of the verandah, there is a remarkably interesting figure opposite the shrine representing a dancing posture of Śiva which is rather rare The shrine itself has no images in it. But the existence of two square pits or its

INSCRIPTIONS AT SITTANNAVASAL



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1915

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rocky floor suggests, however, that the shrine must have contained some objects of worship. On either side of the entrance into the shrine are found images of *dvārapālas* cut in relief.

No. 48 of appendix B which comes from Tiruvaigāvūr is dated in the 22nd year of a certain Nandivarmarāja. It furnishes no details by which we can identify him with any known king of the Pallava or the Gaṅga-Pallava dynasty. The record is stated to be a copy of an old inscription and the mention in it of the name Tribhuvaṇamādēvi-chaturvēdimaṅgalam, a surname of Tiruvaigāvūr found only in later inscriptions, argues against its historical value.

A record of Nandivarmarāja.

4. Two hero-stones of about the 9th century of the Christian era (Nos. 437 and 439 of appendix B) were copied at the villages Mallela and Ālēṭipalle of the Madanapalle tāluka. The former refers to a cattle-feud and mentions Mallela as a village included in the district, Pulvēri-nāḍu, which was ruled over by a certain Bīra-Mahārāja. The latter is a record of the time of king Vaidumba-Mahārāja and registers the death of a certain Śrī-Kaṅki son of Vīra-satti on the battle-field of Tiruvaḷa. The hero receives a long list of titles some of which, *e.g.*, "the mother's husband of those who steal their way into the palace of the king, [the hero] who thrusts a dagger into the mouths of good and bad men, who without admiring him, try to excel him; and [the warrior] who splits the backs of those that rebel against his master," are somewhat queer.

Vaidumba-Mahārāja.

WESTERN CHALUKYAS.

5. Inscriptions copied in the Bellary tāluka of the Bellary district were noticed in my account of the Western Chāḷukyas in Part II, paragraphs 11 and 12 of the Epigraphical report for 1913–14. Another tāluka of the same district, *viz.*, Haḍagalli was completely surveyed during the year under review. It has yielded 94 inscriptions which are entered in appendix B (Nos. 441–534). The dynasties represented are Western Chāḷukya, Yādava, Hoysaḷa and Vijayanagara. To the first of these belongs a good number of inscriptions which, as was expected, throw further light on the feudatory family of the Noḷamba governors who ruled over the Noḷambavāḍi 32,000 country comprising the modern Bellary district.

The earliest records belong to the time of Jagadēkamalla-Jayasiṁha II (Nos. 454, 489, 490, 501 and 518 of appendix B) and mention his subordinates *Raṇadhīra Māvanagandhavāraṇa* Madhumarmadēva ruling Beṇṇevura twelve, and the Noḷamba-Pallava chief Jagadēkamalla Noḷamba-Pallava-Permānaḍi (wrongly spelt Kumānaḷi in inscription No. 518) ruling over Kaḍambaḷige 1000, Kōgaḷi 500, Ballakunde 300, Kuḍi-Haṛavi 70, Karaviḍi 30 and five villages of Māsavāḍi-nāḍu. This chief is apparently identical with Udayādityadēva who was mentioned in my last report as a subordinate of Jayasiṁha II and as holding the title Jagadēkamalla Noḷamba-Pallava-Permānaḍi. Again, in an inscription of Sōmēśvara I coming from Mōrigeri in the Haḍagalli tāluka (No. 443 of 1914) which gives a genealogical account of the Noḷamba chiefs that served under the Chāḷukyas, it is stated that the two brothers Jagadēkamalla-Noḷamba [*alias*] Irmaḍi-Noḷamba and Trailōkyamalla Nanni-Noḷamba-Pallava-Permānaḍi, were sons of Jagadēkamalla Noḷamba [*alias*] Udayāditya who was himself the son of Iṛivabeḍaṅga Noḷamba Ghaṭeyaṅkakāṛa. This last chief must have been a feudatory of Vikramāditya V, the predecessor of Jayasiṁha II. We learn from an inscription at Ālūr in the Gadag tāluka that Iṛiva-Noḷambādhirāja Ghaṭeyaṅkakāṛa of the Pallava family who had married a daughter of Iṛivabeḍaṅga-Satyāśraya, was a subordinate of Vikramāditya V. It is not impossible that Iṛivabeḍaṅga-Noḷamba Ghaṭeyaṅkakāṛa of the Mōrigeri inscription was the son of Iṛiva-Noḷambādhirāja of the Ālūr record. The Mōrigeri inscription is dated in Śaka 967 (=A.D. 1045–46) and refers to a gift made for the *parōkshavinaya* of Udayādityadēva. The term *parōkshavinaya* is commonly found in Jaina records as applied to the spiritual welfare of a jaina lay man of that creed. It is perhaps here applied in the general sense of religious merit.

Jayasiṁha II.

6. Four records (Nos. 441, 443, 484 and 523 of appendix B) of Sōmēśvara I. surnamed Traiḷōkyamalla Āhavamalla, have been secured. The Noḷamba subordinate Traiḷōkyamalla Nanni-Noḷamba-Pallava-Permānaḍi also called Noḷambādhirāja, has been mentioned in the above paragraph as a son of Udayādityadēva *alias* Jagadēkamalla Noḷamba. The chief was ruling over all the provinces held by his father, also as the Noḷambavāḍi 32,000. He had as his devoted servants (*leṅka*) a thousand people headed by *Daṇḍanāyaka* Tikaṇṇa who constructed the temples of Noḷambēśvara and Leṅkēśvara at Mōriṅgēri in memory of Udayāditya and presented to them a village for offerings and services and for the advancement of learning in the monastery (*maṭha*) attached (to those temples). The sanction of the king for making the grant was received on the occasion 'when the latter was staying at Pūvinapaḍaṅgile which was a camping place on his way (*payaṇa-vīḍu*), while returning from his capture of Śivāpa after raiding (his country).' Śivāpa whom Sōmēśvara I captured must have been a rebellious subordinate who is not known from other inscriptions. Pūvinapaḍaṅgile is identical with the modern Hūvinahaḍagalli. The title Noḷambādhirāja mentioned in the Mōrigeri record as held by the chief Traiḷōkyamalla Nanni-Noḷamba-Pallava-Permānaḍi makes the interpretation of No. 232 of 1913 in my last *Annual Report* (page 87), which I then gave very unlikely. The installation therein referred to must be that of the chief and not of king Traiḷōkyamalla Sōmēśvara I though it is strange that the dates coincide in all details. According to No. 523 a subordinate chief of Traiḷōkyamalla Nanni-Noḷamba was Barmadēva of the Nāga race (*phaṇīndra-kula*) who in Śaka 974 (= A.D. 1052–53) sanctioned a grant of land for the repair of a tank at Toṇakalu (*i.e.* the modern Taḷakallu).

Sōmēśvara I.

It is interesting to learn from the Mōrigeri epigraph (No. 441 of appendix B) that the donation was made to certain Śaiva priests of the Kōgaḷi pontificate who are stated to have belonged to the Lakuḷīśa-[Pāśupata] sect and to the school of Siṁha-Parshe (*parshad*). The Lakuḷīśa-Pāśupatas were also called Kāḷāmukhas and these together with the school Siṁha-Parshad are mentioned in an Eastern Chāḷukya grant of Amma II noticed in the sequel. Another school of the same sect, perhaps of later origin, was Śakti-Parshe (*parshad*) to which belonged Mūvarakōṇeya-santati of the Parvat-āmnāya, whose teachers had a strong seat at Baḷagāmi (*Ep. Ind.* Vol. V. pp. 221 ff.) In my last year's report (p. 87, paragraph 12) I have referred to other teachers of this same sect who were highly learned. An inscription of Vikramāditya VI (No. 527 of appendix B) refers to the teachers Maleyāḷa-Paṇḍita, Jñānēśvara-Paṇḍita and Sōmēśvara-Paṇḍita and [Ban]tarāsi-Paṇḍita of this same lineage. Another (No. 524 of 1914) mentions Vāmadēva-Paṇḍita the pupil of Kaḷēśvara-Paṇḍita. The imprecations at the end of No. 443 show the strict religious rigour which the teachers of this early Śaiva sect observed in the matter of discipline. It is stated that 'of those who enjoy the fruits of this charity given both to gods and ascetics, the latter must punish the wicked, if there be any, in their congregation and drive them out of the monastery. This monastery will always be a place for ascetics who follow strict discipline (*nishṭhā*); such ascetics as go astray giving up their *brahmacharya* (celibacy) must be expelled by the ruling king, the chief officer and the twelve great men of Mōriṅgēri and replaced by better teachers of the same school.'

Lakuḷīśa-Pāśupata or Kāḷāmukha Śaiva teachers of the Siṁha-Parshad and Śakti-Parshad schools.

Records Nos. 441 and 443 of Mōrigeri supply us with the names of two feudatory chiefs of Sōmēśvara I, *viz.*, *Patihita-Garuḍa* Sōvimayya and Sāmanta-Garuḍa the latter having as his dependents Chaṭṭarasa of Ujjani and the Kaḍamba chief Ghaṭṭiyarasa of Banavāsi (see also No. 456 of appendix B). Sōvimayya is perhaps identical with the *Mahāmaṇḍalēśvara* Sōyimarasa of the Kādambas of Hāṅgal mentioned on page 439 of Dr. Fleet's *Kanarese Dynasties*.

Feudatory chiefs of Sōmēśvara I.

Two damaged records (Nos. 475 and 442 of appendix B) of Bhuvanaikamalla Sōmēśvara II dated in Śaka 996 (= A.D. 1074–75), and of Vishṇuvardhana-Vijayāditya dated in Śaka 987 (= A.D. 1064–65), the first and the last sons of Sōmēśvara I, have also been found. The latter of these, *viz.*, No. 442 says that at the time of the donation recorded in the inscription the prince was on his way to the southern region.

Bhuvanaikamalla Sōmēśvara II and Vishṇuvardhana Vijayāditya.

7. Eight inscriptions of Tribhuvanamalla Vikramāditya VI are included in appendix B. One of these No. 494 of 1914, whose date is lost, mentions him as governing the provinces Gaṅgavāḍi 96,000, Banavāse 12,000 and Noḷambavāḍi 32,000 while yet he was a prince ruling under his father Traiḷōkyamalla-Āhavamalla (Sōmēśvara I), who was 'a lion to the mad elephant *viz.*, the Chōḷa king.' Vikramāditya himself surnamed Gaṅga-Permāḍi (also in No. 501) is described as the younger brother of Sōma (*i.e.* Sōmēśvara II), a Rāma on the battle-field and a terror to the Chōḷas, Gauḷas, Barbaras, Andhras, Māḷavas and Gūrjaras. Consequently Gaṅga-Permāḍi mentioned in an Aṇṇigere record and referred to by Dr. Fleet on page 441 of his *Kanarese Dynasties* must evidently be prince Vikramāditya VI.

Vikramāditya VI.

One of the feudatory chiefs of Vikramāditya VI appears from No. 527 to be the *Mahāmaṇḍalēśvara* Gaṅgarasa, son of the *Mahāsāmanta* Chāvuṇḍarasa, who was ruling the districts Māsavāḍi 140 and Poḷalgunde, collecting the tax called (*aṅka-gadyāṇa*) from the whole of the seven and a half lakh country and the *daśavanda* (tax) on the estate of the chiefs (?) (*aṅka*) attached to the emperor's palace. Another well-known subordinate was Tribhuvanamalla-Pāṇḍya of the Yādava family, who held the same titles as Tribhuvanamalla Rāya-Pāṇḍya mentioned on page 87 of the *Annual Report* for 1913–14. No. 497 of appendix B which bears the date Śaka 772 but refers to the much later reign of Vikramāditya VI mentions the *Mahāmaṇḍalēśvara* Māhēndra who like Tribhuvanamalla-Pāṇḍya was also 'the chief of Kāñchīpura and a member of the Yadu race.' As a crown prince Tribhuvanamalla Vikramāditya VI seems to have had another subordinate called Dēmarasa who was entitled *Jayadaṅkakāra.* From the much mutilated inscription No. 501 (from Śivapāda), which is dated during the reign of Jagadēkamalla Jayasiṁha II, we learn that a son of Rāya-Pāṇḍya was a subordinate of prince Chāḷukya Vikramāditya Gaṅga-Permāḍidēva (*i.e.* Vikramāditya VI). Perhaps this unnamed son of Rāya-Pāṇḍya of the Śivapāda inscription, was Tribhuvanamalla-Pāṇḍya, mentioned above.

His subordinates.

8. Three records belong to the reign of Perma-Jagadēkamalla II and mention his Pāṇḍya feudatories Vīra-Pāṇḍya and Vijaya-Pāṇḍya who were the sons of Rāya-Pāṇḍya. These appear to have ruled as independent chiefs subsequent to the reign of Perma-Jagadēkamalla II. No. 496 of 1914 which is dated in Śaka 1081 [=A.D. 1158–59) *i.e.* ten years after the latest date given for Jagadēkamalla II by Dr. Fleet (*Kanarese Dynasties*, p. 459) registers that a certain Vikramāditya, the maternal uncle of Vīra-Pāṇḍya, made a grant. The genealogy of the Chāḷukyas with which this record begins stops with the mention of Perma-[Jagadēkamalla II] and does not mention the Western Chāḷukya king Taila III into whose reign the date of the record falls. Consequently Vīra-Pāṇḍya, it may be presumed, must have had some independent status already during the reign of Taila III. His brother Vijaya-Pāṇḍya to whom belongs the inscription No. 478 of 1914 from Hoḷal was for some time the subordinate of the Kaḷachurya usurper Bijjaṇa and of the Western Chāḷukya king Taila III (*Kanarese Dynasties*, pp. 460 and 463). Subsequently, however, he also appears to have become quite independent of Chāḷukyan suzerainty; for, in the record quoted above it is stated that he, in the year Śaka 1100 (= A.D. 1177–78), the period between the close of the reign of Taila III and the beginning of that of Sōmēśvara IV, made a grant of a portion of the *hejjuṅka* (tax) on areca-nuts to the temple of Gaurīśvara at Gaṇḍarādityana-Hoḷal (called Gaṇḍarāditya-chaturvēdimaṅgalam in No. 475), at the request of the chief minister Śaṁkara-Daṇḍanāyaka. It is interesting to learn from the record that Vijaya-Pāṇḍya conquered the seven Koṅkaṇas with ease, placed his fish-banner on the Golden mountain and held other titles usually found mentioned in connection with the Pāṇḍya kings of the Tamil country.

Perma-Jagadēkamalla II and his subordinates Vīra-Pāṇḍya and Vijaya-Pāṇḍya.

9. No. 458 of appendix B from Sōgi which is stated to belong to the reign of Tribhuvanamalladēva has apparently to be assigned to Tribhuvanamalla Sōmēśvara IV, the last king mentioned in Dr. Fleet's genealogical table of the Western Chāḷukyas of Kalyāṇi. The record mentions the *Mahāmaṇḍalēśvara* Barmadēvarasa who was 'a venomous serpent to the strong hill

Sōmēśvara IV and his subordinate Barmadēvarasa.

fortresses of the Hoysalas, a thunder-bolt to the chiefs of Toṇḍa and the right arm of king Tribhuvanamalla'. This chief may be identified with Brahma who played a very prominent part in restoring the Chāḷukya sovereignty to Sōmēśvara IV. It is difficult, however, to explain how the chiefs of Toṇḍa came into contact with him.

An interesting record from Hoḷal which deserves to be noticed is the label cut on the capital of a finely carved pillar in the Amṛitēśvara temple. It is called in the inscription a *Śrīkāra*-pillar. Speaking of the sculptor who made it, the record says that he, Bammōja, the pupil of Paḍōja of Sōge was a 'Viśvakarma, *i.e.* the architect of the gods, in this Kali-age; the master of the sixty-four arts and sciences; the clever builder of the sixty-four varieties of mansions and the architect who had invented(?) the four types of buildings, *viz.*, *Nāgara*, *Kaliṅga*, *Drāviḍa*, and *Vēsara*.' An earlier sculptor of about the 9th century A.D., of whom we hear from an inscription on a pedestal at Kōgaḷi, was a grand-son of Śivananni. It is stated that he made the imgage of the Sun (*divasakara*) of which the stone in question was evidently the pedestal. An image of Vīrabhadra now stands on the pedestal; and it is not possible to explain how this came to be there, except on the supposition that the original figure of the Sun-god has been removed and the pedestal used for Vīrabhadra. An apparent act of vandalism, recorded in No. 491 of 1914, registers the building of a *maṇḍapa* in front of the Hanumān temple, by using the stones of a *Jaina-basti* which was in ruins.

Two sculptors mentioned in the Bellary inscriptions.

Eastern Chalukyas.

10. The two eastern Chāḷukya copper-plate grants (Nos. 2 and 3 of appendix A) sent to me for examination and remarks by the Collector of Guntur were unearthed while digging for *paṭṭi* earth on private sites in the village of Peravali. They have been obtained with the kind consent of the finders for being deposited in the Madras Museum as soon as the inscriptions on them are published. One of these (No. 3) is a rare record of the time of Vishṇuvardhana III, the son of Maṅgi-Mahārāja and the grandson of Vishṇuvardhana II. It is, however, written in the most corrupt style, and records the grant of the village of Māviṇṭhipaḷḷi in Vēṅgi-nāḍu (*vishaya*), to a Brāhmaṇa resident of the village Peruvali. This latter place is undoubtedly identical with Peravali where the plates were unearthed.

Vishṇuvardhana III.

The other grant (No. 2) which is not dated, belongs to the time of a certain *Sarvalōkāśraya* Vishṇuvardhana, son of Vijayāditya-Mahārāja and grandson of *Sarvalōkāśraya* Vishṇuvardhana-Mahārāja. The eulogistic phrases introducing these three kings have not been traced elsewhere, though occasionally a few words may be found to correspond in allied copper-plates. The characters are akin more to the 'Ahadanakaram' plates published on p. 185 ff, of *Ind. Ant.* Vol. XIX, than to the characters of No. 6 of appendix A in my last year's report, which I tentatively attributed to Vishṇuvardhana V. The title *Sarvalōkāśraya* and the *biruda* Vishamasiddhi which occur in line 17 of our inscription point, however, to the king being Vishṇuvardhana, V who ascended the throne in A.D. 843 (*Ind. Ant.* Vol. XX, p. 102).

Vishṇuvardhana V.

11. Another Eastern Chāḷukya inscription examined during the year is one of Amma II. (A.D. 945–970). It was secured for me by the Rev. Isaac Cannady of Sattenapalle, Guntur district. The record is written on four plates. From the incomplete text it looks as if the writing must have been continued on a fifth plate which is now missing. The ring with seal which held the plates together has not been traced. The genealogy of the Chāḷukya kings given in this record corresponds to what we find elsewhere in the Paḍaṅkalūru, Maliyapūṇḍi and the Vaṇḍram plates. A curious mistake, however, has been committed in giving the date of the accession of Amma II, by the numerical words *nabha-vasu-vasu* (*i.e.* 880) instead of the usual *giri-rasa-vasu* (*i.e.* 867) found in all the other grants of Ammarāja. Perhaps the actual date of our grant was Śaka 880. It registers a gift made to a Śiva temple at

Amma II.

Vijayavāṭa (Bezwada) known by the name Samastabhuvanāśraya which had been built by Vijayāditya Narēndramṛigarāja (A.D. 799 to 843), the famous victor of 108 battles and the builder of 108 Śiva temples. Of greater interest is the mention of a number of Śaiva teachers of the Kāḷāmukha sect and the Siṁha-*parshad* who are stated to have had their important seats in old temples like Amaravaṭēśvara (*i.e.* Amarāvatī?) and others. It is stated that the original founders of the sect such as Lakuḷīśa were incarnations of Rudra (Śiva) himself and were born out of their own free will in each millennium. The first teacher mentioned in the lineage of Lakuḷīśa is Lakaśipu-Paśupati. Other following names are distinguished by the ending *rāśi* or *paṇḍita* which as Dr. Bhandarkar notices, was a characteristic name-ending of the teachers who belonged to the Pāśupata or Kāḷāmukha school; (*Vaishnavism*, p. 120). The Kāḷāmukha teacher contemporaneous with Amma II was Vidyēśvara who was also the author of the grant under review. Kulōttuṅga III (below, paragraph 27) is known to have constructed the Airāvatēśvara temple at Dārāśuram. Sculptured scenes from the lines of Śaiva devotees and images of a large number of Śaivite gods and goddesses form some of its special features (*Annual Report* for 1907–08, Part II, paragraph 66). A frieze consisting of miniature figures of 108 Śaiva-Āchāryas with labels cut above them, was discovered during this year on the north wall of the verandah running round the central shrine of the Airāvatēśvara temple. The labels supply the proper names of these teachers and their clerical titles. All the titles end in Śiva and indicate their intimate connection with the Pāśupata sect. It may be noted that the Liṅgāyatas are other wise called *Śaivāchāraaavara* in the Mysore country.

Śaiva teachers of the Kāḷāmukha sect.

THE CHOLAS.

12. Of the Śaiva sacred places mentioned in the Tamil scripture *Dēvāram* the following were examined during the year under review:—(1) Tiruveṟumbūr (Tiruveṟumbiyūr), (2) Ratnagiri (Tiruvāṭpōkki), (3) Tiruvaigāvūr, (4) Tiruchchuḷi (Tiruchchuḷiyal), (5) Tiruvāḍāṇai, (6) Tiruppanandāḷ, (7) Tirumaṇañjēri and (8) Srīśailam (Parvatam). And of the Vaishṇava places likewise mentioned in the Tamil Vaishṇava scripture *Nālāyiraprabandham*, Ahōbalam (Śiṅgavēḷkuṉṟam) has been visited. Before giving an account of the Chōḷa, Pāṇḍya and Vijayanagara records copied at these places it may be interesting to say something about Śrīśailam and Ahōbalam in the Kurnool district which are not so often frequented as the other Śaiva and Vaishṇava places of the South but are, nevertheless, considered highly important.

13. The antiquities of Śrīśailam, which is embedded in the inaccessible forests of the Nallamalai hills, been attractive both to the earnest archæologist and the pious pilgrim equally. From very early times Śrīśailam has been supposed to be a place of great sanctity and importance for the Śaivas. The temple with its picturesque shrines surmounted by turrets which remind us of later Pallava architecture, its array of sacred nandi-bulls, massive pillars, carved door-ways and the sculptured *prākāra* wall, is surrounded by a wild tract of country in which traces may still be seen of subordinate minor temples, *maṭhas* and residential houses for several miles around. The sanctity of the place has been referred to a remote puranic period, its name being mentioned even in the *Mahābhārata*. The æsthetic sense of religious fervour peculiar to Hindu mind, carries the history further back even to bygone millenniums (*yugas*). In the Kaliyuga, however, the age in which we live, the story, as related in the *sthalamāhātmya* of the place, says that the princess Chandravatī, a daughter of the Gupta king Chandragupta conceived a passion for the god on the Śrīśaila hill and began offering everyday a garland of jasamine (*mallikā*) flowers to him and eventually married him. It is not difficult to see that even the myth, as it goes, has its historical significance in the mention of Chandragupta, the Maurya king of Magadha. Evidently it looks as if the origin of the place therefore has to be traced back to a few centuries before the Christian era, relying of course on the myths embodied in the *sthalamāhātmya*, which, it may be noted incidentally, is also partly repeated in detail in one of the stone records of the 16th century A.D (No. 16 of appendix C). Again, it is worth mentioning

Śrīśailam.

that on the occasion of each religious observance, while repeating the astronomical advance of time and the specification of the position of the observer in what is known as the *saṅkalpa*, every *Smārta* Hindu of the Telugu districts generally specifies his place with reference to the mountain Śrīśaila This may be purely due to the geographical situation of the hill almost in the centre of the Telugu country; but still the custom clearly indicates the importance and religious sanctity which people attach to Śrīśailam. Dr. Burgess writing on the identity of a *Saṅghārāma* mentioned by Hiuen Tsiang as established on the top of the Po-lo-mo-lo-ki-li by king So-to-pho-ho, for the Buddhist ascetic Nāgārjuna says that this "Nāgārjuna summoned Bhikshus or devotees to reside in it and stored it with copies of all the canonical books and their commentaries." He adds: "As the Tibetan books say that he Nāgārjuna died at the monastery of Dpyal-gyi-ri or Śrī-Parvata mountain they doubtless refer to the same place." Nāgārjuna flourished about the first century of the Christian era and his connection with Śrīśaila as stated in Tibetan books must, therefore, be presumed, to establish for it, already, at that early period, a reputation as a place suited for monasteries and ascetics. The early Kadamba king Mayūravarman of about the 6th century A.D. is stated to have 'occupied the inaccessible forest stretching to the gates of Śrī-Parvata (Śrīśailam).' The place is also commemorated in the *Dēvāram* which is attributed to about the 7th and 8th centuries of our era. In the 12th century, a subordinate of the then ruling Hoysaḷa king sent for *liṅga*-stones from the bed of the Pātāḷagaṅgā river at Śrīśailam, in order to establish them in shrines built for the memory of his parents. Even to-day the Liṅgāyata Śaivas wear on their body *liṅga-stones* secured from the Pātāḷagaṅgā, preserving them in cloth or in a casket made of wood or some precious metal. Thus the early history of Śrīśaila may apparently have to be traced to a period earlier than that even of the Mahāyāna School of Buddhism known to have been founded by Nāgārjuna. The Brahmanical faiths of the Hindus soon succeeded in securing a hold on the place and to have counted it among one of the *Siddhakshētras* with an important seat for Śakti under the name Mādhavī (later on called Bhramarāmbā). From the epigraphs of the temple examined, it appears as if the Brāhmaṇas and the orthodox Saiva priests called *Jaṅgams*, venerated equally the self-born *liṅga* of Mallikārjuna calling it *liṅga-chakravarti i.e.* the emperor among *liṅgas*. The *Jaṅgams* had five of their important monasteries and pontifical seats on the hill, the most prominent of which was apparently the Vīraśaiva-Siddha-Bhikshāvṛitti-*maṭha* often mentioned in inscriptions.

Its connection with the Buddhist ascetic Nāgārjuna.

14. This exceedingly interesting place, during the period of the festivities in the temple, celebrated separately for the god and goddess and lasting from February to almost the end of May in each year, is under the management of the Brahman pontiff Śaṁkarāchāryasvāmin of the Pushpagiri-*maṭha* in the Cuddapah district. On other days of the year the management is left to a Śaiva mendicant who permanently resides on the hill in the Ghaṇṭā-*maṭha* monastery which is about two or three furlongs on the north side of the temple. The worship of the *liṅga* is performed throughout the year by a *Jaṅgam* appointed by the Pushpagiri-*maṭha*. The aboriginal Cheñchus of the Nallamalai forests, have a free permit to go into the holy of the holies, to drag the car of the god and to do all other minor services within the temple. Their devotion to the diety has been so characteristic that in popular language the god Mallikārjuna is known as Cheñchu-Mallayya. On Śivarātri and such other days of great religious sanctity when thousands of people meet to bathe in the Pātāḷagaṅgā (Kṛishṇā) river at the foot of the hill and to worship the good Mallikārjuna at its top, they do so independently of the *Jaṅgam* priest, by directly entering the *sanctum sanctorum*. Caste, creed and sex do not prohibit any one, provided he or she is a Hindu, to pour the water of the Pātāḷagaṅgā over Mallikārjuna, place flowers on him and sing his glory. Such catholic form of worship is known only in Benares and other sacred places of the north. The festivities of the god are quite mild when compared with those of the fear some goddess Bhramarāmbikā. It is stated that on this occasion thousands of goats and buffaloes are sacrificed to appease the blood-thirsty goddess.

Management and festivals.

15. The epigraphs secured in the temple number 43 and range in date from the time of the Kākatīya king Pratāparudradēva of the 14th century A.D. to the time of the Vijayanagara king Rāmadēva IV of the Karṇāṭa dynasty (17th century A.D.).

Epigraphs.

The earliest (Nos. 36 and 41 of appendix C) refer to an enquiry into the temple management which at this period, *i.e.* the beginning of the 14th century, was evidently vested in Īśvara-Śivāchārya, the Śaiva pontiff of Arasi-*maṭha* and a few other executive officers. Incidentally, a list is given of nó less than 70 villages which had been granted to the temple by kings, chiefs and devotees, in different parts of the Telugu country. The only Reḍḍi record (No. 20 of appendix C) which comes next in chronological order belongs to the time of *Jaganobbagaṇḍa* Anna-Vēma Reḍḍi and registers that he constructed a *maṇḍapa* for the temple in which the inscribed pillar now stands and called it Vīrā(?) (Vīra) śirō-*maṇḍapa*. The inscription states: "How wonderful it is that here, in this *maṇḍapa*, hosts of Koṅga-vīras, highly excited under religious fervour, cut off their heads and tongues as (votive) offerings (to god) and attain instantaneously a brilliant body of blessed limbs. The next moment they shine with three eyes, ten arms, five faces and five tongues and become (in this way) the eight-bodied (Śiva) himself." This is a clear reference to human sacrifices of the 14th century A.D. (*vide* Epigraphical Report for 1909, p. 120).

Three inscribed pillars on the way to Pātālagaṅgā which are engraved in Nāgarī, Grantha and Telugu, record that a Kadamba princess named Viṭṭhalāmbā, under orders given to her by god Mallikārjuna in a dream, constructed steps to that river at about the end of the 14th century A.D. This meritorious act which is always claimed by the Reḍḍi king Vēma-Reḍḍi who lived in the first quarter of that century, has perhaps to be understood as an improvement made by Viṭṭhalāmbā to the original gift of Vēma-Reḍḍi.

16. The Mukha-*maṇḍapa* of the temple with its three fine porches, door-ways and massive pillars, was constructed by king Harihara II of the Vijayanagara dynasty in Śaka 1326 (= A.D. 1404 — 05) (No. 11 of appendix C). King Praudhadēva-Mahārāya of the same dynasty accompanied by his sister and some maid servants, also appears from Nos. 22 and 25, to have visited the temple. Two chiefs of the Sāluva race—a family which for a time usurped the Vijayanagara throne at the end of the 15th century A.D.—built tanks on the Śrīśaila mountain and presented them to the temple. Other Vijayanagara kings were not less devoted to Mallikārjuna. The homage paid by Vīra-Narasiṅgarāya-Mahārāya, the elder brother of the famous king Kṛishṇarāya is commemorated by an epigraph cut close to the *liṅga* of Mallikārjuna in the central shrine. Kṛishṇarāya himself after his victorious compaign in the east, visited Śrī-Parvata, had rows of *maṇḍapas* constructed on either side of the Car Street, presented villages to the temple and remitted tolls on horses, pack bullocks, asses and head-loads. His subordinate Chandraśēkharayya who was appointed to rule over the Śrīśaila-rājya which was evidently an administrative circle in the time of Kṛishṇarāya, presented golden images of Nandi and Bhṛiṅgī, a golden bugle and a silver pedestal to the *liṅga* which he had set up on the north side of the Mallikārjuna shrine. About this same time a certain chief Sānta-Liṅga, evidently of the Vīra-Śaiva creed, whose father had covered with gold-plate the figures of Nandi and Bhṛiṅgī on the roof of the mukha-*maṇḍapa*, got a car made for the car festival in the temple and had a channel of water dug for the use of 'the people from different countries who came to see Śrīśaila' (No. 16 of appendix C). He is reputed as having cut off the heads of the Śvētāmbara (*Jainas*) and bestowed *agrahāra* villages on *Jaṅgama*-Brāhmaṇas and is stated to have covered with brilliant gold the eaves of the mukha-*maṇḍapa*, to have renovated the high *gōpuras* on the east and south sides of the *prākāra* wall and to have granted many ornaments and vessels to the god and villages to the *mahājanas* who resided on the Śrīśaila hill. The beautiful stone images of Bhṛiṅgi-nātha and Vīrabhadra in the court-yard of the temple and the picturesque *bali-pīṭha* on the north side of the same (*vide* Nos. 357 and 361 of appendix D) were the gifts of a merchant (*Śeṭṭi*) of Rājamahēndrāvaram (*i.e.* Rajahmundry). The community of merchants too that usually gathered on the hill during festive occasions agreed among themselves to make a communal gift to the temple of certain fixed tolls on the goods in which they traded. Gifts of tanks, lands

and flower-gardens made to the Mallikārjuna temple, were mostly situated in Siddāpura which is identical with the ruined village of that name near Nāgalūṭi at the foot of the Śrīśaila hill (Sewell's *Lists of Antiquities*, Vol. I., p. 90).

17. Unlike Śrīśailam, the Vaishṇavite place Ahōbalam which is of equally great sanctity to all Hindus, is not situated in the inaccessible interior of the Nallamalai hills. The lower or Diguva-(sometimes also called Chinna-) Ahōbalam is at the foot of the hills and one has only to walk six to seven miles of almost plain ground in thick jungle, to reach the upper, Eguva- or Pedda-Ahōbalam. The latter which appears to be the more important and the earlier of the two is situated in the rocky bed of a stream and is surrounded by a number of shrines (now only dilapidated *maṇḍapas*) dispersed at inaccessible heights of the peak.

Ahōbalam.

The name Ahōbalam appears to be one of very late origin. Śiṅgavēḷkuṉṟam commemorated by the songs of Tirumaṅgai-Āḷvār, who lived about the 8th century A.D., is believed to be identical with Ahōbalam. How the identity has to be established it is not possible to say. The fanciful explanation of the *Sthalamāhātmya* derives it from the exclamatory Sanskrit phrase *ahō balam* 'lo! the strength' said in connection with the extraordinary energy of the man-lion incarnation of the god displayed in killing the giant Hiraṇyakaśipu. The name must have been invented and come much into use in or about the 15th century A.D. Some of the Reḍḍi chiefs of that period were called after the temple at Ahōbalam to which they became devoted. It was very popular in the 16th century A.D. being often seen in the names of kings and queens of the second Vijayanagara dynasty and their successors. The forms Ōbaḷa, Vōbuḷa and Aubhaḷa are the vernacular corruptions of Ahōbala.

The temple at Diguva-Ahōbalam is the bigger of the two and certainly also the more interesting from the architectural point of view. Fergusson has spoken in highly appreciative terms of the bold plan and design of the unfinished Raṅga-*maṇḍapa* in front of the temple. The *Kañchu-gumbham* which is the interior *gōpura* of the temple so called, the *Jayastambha* and the huge monolithic pillar in the outer courtyard near the first entrance into the temple are other objects that cannot miss the observer's eye. As in the upper Ahōbalam so in the lower are found, embedded in the surrounding forest-reserves, a large number of four-pillared, eight-pillared, and sixteen-pillared *maṇḍapas*, square tanks and subordinate shrines—all in a more or less advanced state of decay—dedicated to some form or other of the Man-lion incarnation (Narasiṁha) of Vishṇu. A curious story in connection with Ahōbalam which bears comparison with the Cheñchu influence already referred to in the Mallikārjuna temple on Śrīśailam, is the supposed marriage of god Narasiṁha with a Cheñchu woman of the Nallamalai forest. The event is quite seriously taken by the pious devotees of the temple and it is the theme of the Sanskrit drama *Vāsantikāpariṇaya* written by Vaṁ Śaṭhagōpa Jiyyamgar, a pupil of Parāṅkuśa and the seventh teacher on the *gādi* of the Ahōbala-maṭha, mentioned in the next paragraph. Images of Lakshmī, the divine consort of Narasiṁha and his Cheñchu wife Cheñchu-Lakshmī or Cheñchu-Tāyār are not only simultaneously figured on the pillars of the Raṅga-*maṇḍapa* of the temple but also metallic idols of them are worshipped in the central shrine.

18. The thirty stone inscriptions copied at the two Ahōbalams belong to the Vijayanagara period following that of Kṛishṇadēvarāya and deal entirely with provision made for offerings to the god when he used to be carried out in processions and be installed in special pavilions (*maṇḍapa*) to receive due honours there, in the name and for the merit of the particular donor. Construction of tanks and feeding-houses and the planting of groves and gardens are also sometimes referred to. Prominence is given in all these recorded donations to Śaṭhāri or Parāṅkuśa Vaṁ-Śaṭhagōpa Jiyyaṅgāru, to the trustees (*sthānikas*) of the Ahōbalam temple and to the representative of the ruling king, as members perhaps of a managing committee who received the charities made in favour of the temple and bound themselves to have the stipulations of the donors completely carried out. Śaṭhāri Vam-Śaṭhagōpa Jiyyangar of the managing members was evidently the namesake of another Vaṁ-Śaṭhagōpa Jiyyaṅgār, who was the seventh in descent from still another teacher of the same name and the direct pupil of Parāṅkuśamuni respected by king Mukundadēva (of

Kaliṅga) for having set up (in his kingdom) the image of Purushōttama-Āḷvār and for having thereby established the Rāmānuja creed (in the Telugu country). The earliest Vaṁ-Śaṭhagōpa, to whom the Śrī-Vaishṇavas even today pay high homage was the founder of the Ahōbala-*maṭha*—one of the influential pontificates of the Śrī-Vaishṇava community. He is believed to have received his initiation direct from the god Narasiṁha himself. In the list of the Jiyyangars of the Ahōbala-maṭha kindly sent to me by Mr. T. Rājagopalacharya, occur many teachers of the name or of the surname Śaṭhagōpa. The first was distinguished as Ādi-Vaṇ Saṭhagōpa. Seventh from him was a Śaṭhagōpa who was the direct disciple of Parāṅkuśa. The fourth from this Śaṭhagōpa was still another of the same name who might possibly correspond to the Saṭhagōpa of our record. The lists, however, give a different date for him and say that he occupied the seat between A.D. 1542 and 1559, *i.e.*, about 30 years prior to the period indicated by the inscription which mentions him. The *maṭha* is no longer located in the temple of Ahōbalam where originally it must have been situated, nor are the charities specified in the inscriptions conducted, on a scale, commensurate with that of old traditions. The most interesting record of the temple is engraved on a slab standing outside the *Kañchu-gumbha* entrance. It is dated in Śaka 1506 during the reign of the Karṇāṭa king Raṅga II and registers certain stirring political events that happened at the time. In the cyclic year Bahudhānya preceding Śaka 1506, *i.e.*, in Śaka 1501 (= A.D. 1578–79) it is stated that a certain Vibhurāmu in alliance with Haṇḍēvāru devasted the surrounding country, reached Ahōbalam and completely ruined it. Mr. Gopalakrishnamah Chetty in his *Manual* of the Kurnool district (1886) says that a Haṇḍe chief whose seat was at Anantapur, plundered the Ahōbalam temple on his way to Nandyal which was his *jaghir*. The Haṇḍe chiefs were *Vīra-Śaivas* and it is easy to understand with what spirit they joined hands with Muhammadans in plundering the Vaishṇava shrine of Ahōbalam and reducing it to ruins. About 5 or 6 years after it fell into their possession Vaṁ-Śaṭhagōpa-Jiyyaṅgāru mentioned above, approached the king and appealed to him to expel the occupying Turushkas (Muhammadans), recover the country from them and reconsecrate the sacred place. Thus commanded by the teacher the king began making the necessary military preparations to meet the Muhammadans on the battle-field in person. At the interference of the teacher, however, he issued orders to his chief Koṇḍrāja-Veṅkaṭrāja-Tirumalrāja who proceeding with the teacher and a big army to Ahōbalam, defeated the Haṇḍe chiefs and others who were the allies of Vibhurāmu, acquired the surrounding country, repaired the temple, established the teacher (Vaṁ-Śaṭhagōpa) at Ahōbalam and made the place twice as flourishing as it used to be before the Muhammadan occupation. In gratitude for the great help rendered by the chief the teacher bestowed on him and the members of his family certain privileges of honour to be enjoyed by them on all festive occasions in the temple of Ahōbalam. The *Jayastambha* which people still believe to be the pillar of victory set up on this historic occasion by either Vaṁ-Saṭhagōpa Jiyyaṅgāru himself or by the victorious chief Tirumalrāja is the usual *Garuḍa-stambha*, erected, by the chief Sūrappa Ōbuḷayyadēva-Mahārāja. This fact is recorded in an inscription running round the base of its platform (No. 76 of appendix C.). The king Vibhurāmu mentioned in the inscription (No. 70 of appendix C.) must be Ibrahīm Qootb Shāh II of Gōlkoṇḍa; but the invasion by him of the country round Ahōbalam and the occupation of the temple are not recorded in the account of his reign given by Briggs in his translation of Ferishta (Vol. III, appendix, p. 339 ff.). The fact, nevertheless, is very interesting since it accounts for the ruined appearance that meets with the eye of the observer all round. The chief Veṅkaṭrāju-Tirumalrāju, who thus re-established the temple and the *maṭha* at Ahōbalam appears also to have been placed in charge of the villages belonging to the temple and permitted to collect a fee for their '*kāvali*' or 'protection.' This fee which amounted to 80 *varāhans* he is stated to have presented to the temple for maintaining certain services therein (No. 71 of 1915).

It has been stated in inscriptions that the rich donations of the Vijayanagara emperor Kṛishṇarāya extended also to Ahōbalam. We learn from No. 64 of appendix C that on the way to his victorious campaign against Kaliṅga the king visited Ahōbalam and presented to the god a necklace with a pendant set with diamonds and an emerald, wristlets set with rubies, a golden plate and 1,000 pieces of gold. The *Kañchugumbha* of the temple, of which only the lowermost storey now remains,

appears in its original state to have been mounted by seven pinnacles gilt with gold-plate, the gift of a body of merchants of Āravīḍu during the reign of the Karṇāṭa king Vīra-Veṅkaṭapatirāya. We are told in No. 73 of appendix C that Parāṅkuśa Vaṁ-Śaṭhagōpa Jiyyaṅgāru himself made a gift for providing offerings to the god during the garden festival held near the square tank constructed by him on the way to Bhārgavam. The only tank that answers to this description is the so-called Lañja-Kōnēru which lies on the way to Bhārgavam, a natural spring two miles north-east of Diguva-Ahōbalam.

19. Upper Ahōbalam is referred to in inscriptions as *Nidhi* or *Nagari*. The god there who is supposed to be self-born (*svayambhu*) is represented by a figure of the ten-armed Narasiṁha standing in a natural cleft or cavern of the rock and tearing open the bowels of the giant Hiraṇyakaśipu. This form of Narasiṁha might properly be designated Ugra-Narasiṁha as contrasted with Lakshmī-Narasiṁha (sometimes called Prahlāda-varada in inscriptions) of the lower Ahōbalam. During 16 specified days in the year the god on the hill (always referred to in inscriptions as Ahōbalēśvara) was brought in procession to Lower Ahōbalam and taken back. The earliest of the epigraphical records in the two Ahōbalams is No. 84 of appendix C which belongs to the time of the Reḍḍi king Kāṭama-Reḍḍi Vēmā-Reḍḍi of whom more will be found in the sequel. It belongs to the early part of the 15th century A.D. and registers the gift of the village Kaluvachēru to the god Ahōbalēśvara for the merit of the donor's master and brother-in-law Komaragiri-Reḍḍi. One peculiar aspect of Upper Ahōbalam, which may have been true also of Lower Ahōbalam, is the shrine of Śiva-*liṅga* consecrated in the walled-off portion of the natural cavern in which Narasiṁha is worshipped. The Śiva-*liṅga* is not generally cared for; but it is stated that on the *Śivarātri* day which is held sacred to Śiva, a Brahman of the Smārta sect is engaged to worship the *liṅga*. The liberal spirit that thus distinguished the sectarian Vaishṇavas in the early days of their career is now fast dying out and the ruinous factious spirit is gaining the upper hand. One word may be said about the underground cellars in the temple on Upper Ahōbalam and the many huge inscribed copper-plates that are kept there. The dark cellars, naturally, have been the necessary result of levelling up the deep bed of a river over which the temple is built. The copper-plates are of the same type as those found in the Tāḷḷapākamvāri-koṭṭu on the Tirupati hill (*Annual Report* for 1913, Part I, p. 5, para. 5) and actually also belong to that temple and *not* to Ahōbalam; for, the Telugu songs both erotic and philosophical which are recorded on them in the various *rāgas* and *tāḷas* are all addressed to Veṅkaṭēśa or Tiruveṅgaḷanātha by their authors Annamāchārya and his son Tirumalāchārya of Tāḷḷapākam.

20. Thirty inscriptions have been secured of Parakēsarivarman and Rājakēsarivarman whose identity with any of the early Chōḷa kings so far known could not definitely be established in the absence of distinguishing epithets and events.

Rājakēsarivarman and Parakēsarivarman.

Palæographical evidence shows that some of these may be assigned to a period earlier than that of Parāntaka I. Six of the inscriptions of the time of Rājakēsarivarman mention a chief of Śirudavūr (in Kiḷiyūr-nāḍu), named Vēḷāṇ-Vīranārāyaṇaṇ *alias* Śembiyaṇ Vēdivēḷāṇ, as the builder of the *śrī-vimāna* of the temple of Tiruveṟumbiyūr-Āḷvār on the hill at Tiruveṟumbūr. The *Dēvāram* hymns also refer to this Śiva temple as being situated on the hill at Eṟumbiyūr. In the records of Parāntaka I, found on the central shrine, the temple receives the name Teṇ-Kayilāyam. The shrine must have come into existence earlier than the time of Parāntaka I.

Temple at Tiruveṟumbūr built during the time of Rājakēsarivarman (Āditya I).

Accordingly, some at least of the Rājakēsarivarman records of the Tiruveṟumbūr temple mentioned above, have been presumed to belong to Āditya I the predecessor of Parāntaka I. The astronomical calculations supplied by Mr. Swamikannu Pillai with regard to six of them (Nos. 101, 104, 105, 127, 130 and 133 of appendix B) point also to the same conclusion—a result whose importance for the chronology of the early Chōḷa kings cannot be overrated. Nos. 114 and 119 which mention the name of the temple as Teṇ-Kayilāyam must refer to a different Rājakēsarivarman who came to the throne subsequent to Parāntaka I.

No. 133 of appendix B records the settlement made by the great assembly of Śrīkaṇṭha-chaturvēdimaṅgalam (*i.e.*, Tiruveṟumbūr) by which it was declared that as Tiruveṟumbiyūr-Āḷvār was exempt from the payment of all taxes the assembly shall not henceforth appropriate any belongings of the god. It was further decreed that the company of the person, who insisted upon annexing such belongings or suggested the collection (of taxes), or actually collected them, shall be avoided; and the persons themselves will be classed as village pests (*grāmakaṇṭaka*). The Māhēśvaras of the temple too shall levy fines from those who directed the god's property to be taken away or those who actually took them. This deed of settlement was engraved on the central shrine (*śrī-vimāna*) of the temple by the committee appointed to supervise the affairs of the temple, for the current year.

The village assembly of Tiruveṟumbūr and the temple property which was exempt from taxation.

21. In paragraph 41 of my *Annual Report* for 1908–09 I mentioned that Uḍaiyapirāṭṭiyār Śembiyaṉ-Mādēviyār, mother of Uttama-Chōḷa was particularly fond of building temples. This year's collection contains three records (Nos. 9, 10 and 21 of appendix B) attesting to her munificence. No. 21 of 1914 which comes from Tirumaṇañjēri is dated in the 2nd year of Rājakēsarivarman (Rājarāja I) and records a gift of 14 *vēlis* of land to the Mahādēva of the stone temple at that village. No. 9 which is dated in his 6th year makes mention of Uḍaiyapirāṭṭiyār who stated that under her orders Ārūraṉ Kambaṉ *alias* Tirumaṇañjēri Tirukkaṟṟaḷippichchaṉ, an officer of the temple (*pīḍiliyai-vāri*?), assigned sixteen *kaḷañju* of gold towards certain additional items of expenditure in the temple. The other inscription (No. 10) though it does not mention any king has to be taken along with the above since it registers that Uḍaiyapirāṭṭiyār in company with the administrative officers Kandāḍai-Nambi and Pichchaṉ-Ārūraṉ Kambaṉ who built the stone temple at Tirumaṇañjēri, fixed in grain the fees which every servant of the temple was to receive for the services rendered.

Rājarāja I.

Endowments of Śembiyaṉ-Mahādēviyār, mother of Uttama-Chōḷadēva, to the temple at Tirumaṇañjēri.

Pichchaṉ-Ārūraṉ Kambaṉ, builder of the temple at Tirumaṇañjēri.

Viḍēlviḍugudēvi-chaturvēdi[maṅgalam] mentioned as situated in Kuṟukkaināḍu and adjoining Tirumaṇañjēri (No. 6 of appendix B) must have been a town named after a queen of Viḍēlviḍugu. Like Mārapiḍigu, Pagāpiḍugu and similar names, Viḍēlviḍugu is a title found mostly in connection with the Pallava kings and their subordinates (*Ep. Ind.*, Vol. XI, p. 156, foot-note 2).

Viḍēlviḍugudēvi-chaturvēdimaṅgalam.

Another record (No. 76 of 1914), dated in the 13th year of Rājarāja I comes from Kāmarasavalli. It relates to the recitation of Taḷavakāra-Sāmavēda during the night preceding the day of the Tiruvādirai festival in the month of Mārgaḷi, before the god started for the sacred bath. The details of recitation specified in the record are very obscure. Each reciter was fed and paid $1\frac{1}{4}$ *kaḷañju* of gold. No. 109 is a very interesting record as it evidently refers to the occasion of a royal tour of inspection in the 27th year of the king. On this occasion Śiṟukuḍaiyār Kāḷi Āditta ṉ audited the receipts and expenses of the temple at Tiruveṟumbūr.

Recitation of Taḷavakāra-Sāmavēda in the temple at Kāmarasavalli in the time of Rājarāja I.

Royal tour of inspection by Rājarāja I.

In No. 116 of appendix B Ilāḍarāyar Pugaḷvipparagaṇḍaṉ Vīraśōḷaṉ appears as the donor of money to feed a fixed number of Brahmans in the temple on the hill at Tiruveṟumbiyūr. The gift of the same chief to the Jaina temple at Tiruppāṉmalai (Pañchapāṇḍavamalai) in the North Arcot district has been recorded in the Pañchapāṇḍavamalai inscription published in the *Epigraphia Indica*, Volume IV, pp. 136 ff.

Ilāḍarāyaṉ Pugaḷvipparagaṇḍaṉ Vīraśōḷaṉ, a subordinate of Rājarāja I.

22. Of the inscriptions of Rājēndra-Chōḷa I, only two deserve notice. No. 189 of appendix B refers to an instance in which the village assembly of Ratnagiri *alias* Aṟiñjigai-chaturvēdimaṅgalam sold a piece of land which they had acquired, by public auction. This was done after having paid the taxes on it for 15 years on behalf of the original holders who left the place to live elsewhere without arranging to pay the accumulated dues on the land. No. 65 of 1914 copied at Kāmarasavalli registers a gift of land to Śākkaimārāyaṇ Vikrama-Chōḷa for giving three performances of a dance (*śākkai-kūttu*) on the day of the festival Mārgaḷi-Tiruvādirai and three on the day of Vaiyāśi-Tiruvādirai, in the presence of the god Tirukkārkōṭīśvaram-Uḍaiyār. No. 253 of appendix B which is dated in the 14th year of Vikrama-Chōḷa records a similar gift of land to a lady Ēḷunāṭṭu-naṅgai for giving nine performances of dancing (*kūttu*) before the god at Tiruveṅgavāśal. In *South-Indian Inscriptions*, Vol. II, page 306, it has been pointed out that Rājarāja I instituted the representation on the stage of a drama entitled Rājarājēśvarī-*nāṭaka*. It is not impossible that the dances above referred to may have also been stage representations.

Rājēndra-Chōḷadēva I.

Gift of land for performing dances (*kūttu*).

23. In paragraph 19 of my last *Annual Report* reference was made to the misappropriation of temple jewels and the punishment of the culprits by compulsory sale of their hereditary rights in the temple. A similar event is recorded in an inscription (No. 46 of appendix B) of Kulōttuṅga-Chōḷa I, copied in Tiruppaṇandāḷ and dated in his 29th year. It is recorded that the priests of the temple of Tiruppaṇandāḷ misappropriated the jewels and utensils of the temple on three different occasions and had been found out; *viz.*, (1) in the 3rd year of Adhirājēndradēva when the temple treasury was examined by Rājarāja-Mūvēndavēḷār; (2) in the 8th year of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva when the temple treasury was inspected by *Sēnāpati* Pallavarāja and (3) in the 21st year (of the same king) when it was examined by *Sēnāpati* Nandiyarāja. The king being approached with an appeal for pardon ordered that the value of the property misappropriated which amounted to 540 *kāśu* might be recovered from the offenders. One of the priests named Pāṇḍaṇ Kumārasvāmi who was unable to pay his portion of the amount prayed to the Māhēśvaras to receive as a set off against the property misappropriated by him, his right of worship for 4½ days in every month, in the temple of Tāṭakēśvara. We learn incidentally also from the above record that the cost of one *kaḷañju* of gold was 2 *kāśu*; that bronze sold at 35 *palam* per *kāśu*, copper at 30 *palam*, silver at 20 *palam* for ¾ *kāśu* and *tarā* (metallic alloy) at 70 *palam* for one *kāśu*. No. 47 of 1914 refers to a similar misappropriation by three priests of the temple in the 2[9]th year of a king whose name is not mentioned in the inscription.

Sale of hereditary rights for misappropriation of temple property during the time of Kulōttuṅga I.

Audit of temple accounts by the officers of the king.

Misappropriation of temple property.

No. 51 of 1914, dated in the 40th year of Kulōttuṅga I, here entitled Parakēsarivarman (instead of the usual Rājakēsarivarman) refers to the fact that in the 32nd year of the king the temple of Tiruvaigā-ṇḍaiya-Mahādēva which was constructed of bricks was rebuilt of stone and records a grant of land to supplement the existing *dēvadāna* which was not found adequate to meet the expenses of the temple. In the 26th year of the king *i.e.*, in 1096 A.D. the Śiva temple at Kāmarasavalli being found neglected, neither the *bali* ceremony nor the processions being conducted, the assembly of Kāmaravalli-chaturvēdimaṅgalam decided to revive these items of service in the temple by collecting one *kuṟuṇi* of paddy from each harvested field of 1 *mā* in extent growing paddy, millet or gingili; one nut from every areca tree; and one *uḷakku* of oil from each Veḷḷān's house in the village and its hamlets (No. 73 of appendix B). It was also decided that these collections were to be made by the officers collecting revenue (*vāriyam*).

Rebuilding of the temple at Tiruvaigāvūr with stone in the 32nd year of Kulōttuṅga I.

Revival of *bali* and processions in the temple at Kāmarasavalli.

24. One inscription from Kōvilaṅgulam (No. 397 of 1914) of this period deserves to be noted on account of its contents and its literary style not generally found in inscriptions. It belongs to the Jaina temple called Ambalappasvāmin of which the basement alone now remains and two Jaina images placed over it. We learn that about 25 individuals of whom some were evidently well versed in the Tamil language built for the god of the three umbrellas (*i.e.* Jina) a temple and a golden shrine and presented stone and metallic images of the god and his Yakshī. They also provided for processions, established a water-shed and a well for the use of Jaina devotees and gave lands for the up-keep of the above mentioned charities.

The Jaina temple of Ambalappasvāmin at Kōvilaṅgulam.

25. Of the five inscriptions of Kulōttuṅga II copied during the year four begin with the historical introduction *pū mēvu valar*. In all of these the king is called Rājakēsarivarman except in No. 49 of appendix B where, however, he receives the epithet Parakēsarivarman. The introduction *pū mēvu valar* &c. and *pū maṇṇu padumam* &c. have been shown to belong to the time of this Chōḷa king, in my report for 1913, p. 106, paragraph 35. No. 43 of 1914 which begins with *pū mēvu valar* quotes the 15th year of Vikrama-Chōḷa and by so doing makes it quite clear that the record must belong to the time of Kulōttuṅga-Chōḷa II. No. 334 from Nāṅgupaṭṭi in the Pudukkōṭṭai State belongs to the 20th year of a certain Parakēsarivarman Tribhuvanachakravartin Kulōttuṅga Chōḷadēva. The earliest inscriptions on the Śiva temple of this village being clearly those of Rājakēsarivarman Kulōttuṅga-Chōḷa I, it was presumed that this record which calls him a Parakēsarivarman might belong to the second king of that name. The astronomical details calculated by Dewan Bahadur Swamikannu Pillai also prove that the record is one of Kulōttuṅga-Chōḷa II. This would then be the latest date for Kulōttuṅga-Chōḷa II. known so far. It looks, therefore, as if the reign of Kulōttuṅga II continued long into the reign of his successor Rājarāja II whose initial date has been found to be A.D. 1146.

Kulōttuṅga II.

26. Elsewhere (*Annual Report* for 1913, paragraph 38), I have spoken about purchase of lands by private individuals for the purpose of laying out roads through which images of gods had to be carried in procession and about such lands being also made tax-free. A record (No. 45 of 1914) of Rājarāja II found at Tiruppaṇandāl refers to a similar grant of land by a large number of persons for laying out a road called Rājagambhīraṇ-*tiruvīdi* for the god to pass through, to the river Koḷḷiḍam for the sacred bath festival. The inscription adds that 750 cocoanut trees were to be planted and cherished on both sides of the new road and the income derived from them to be spent towards lights and sundry other expenses in the temple.

Rājarāja II.

27. A large number of epigraphs of Kulōttuṅga III otherwise known as Tribhuvanavīradēva have been secured during the year under report. Two of these (Nos. 273 and 339 of 1914) state that 'having taken Madura, Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya' the king performed the anointment of heroes and victors at Madura. The latter statement is interesting as it proves beyond doubt that Kulōttuṅga III had actually overrun the Pāṇḍya country and was in Madura. In his historical introduction commencing with புயல் வாய்த்த, Kulōttuṅga III is stated to have attacked his opponent Vīra-Pāṇḍya and compelled him to retreat (*Annual Report* for 1899, p. 14).

Kulōttuṅga-Chōḷa III, 'who performed the anointment of heroes and victors at Madura.

In No. 370 he is distinctly stated to have cut off the head of Vīra Paṇḍya. No. 273 bears evidence to the disturbed state of the Chōḷa dominions already during the reign of Kulōttuṅga III. The assembled people (*nāḍu*) of Valla-nāḍu declared that thenceforward they will afford protection to the cultivators (*kuḍimakkaḷ*) residing within the four boundaries of the sacred village of Tiruvaraṅguḷam and (its) *dēvadāna* villages. If in the course of this protection any one of the assembly was found to rob, capture the cows of or do other mischief to the cultivators, the assembly agreed to assign two *mā* of wet land to the temple by way of fine for the offence committed. Also the Śeṭṭis,

Disturbed state of the country—inscriptional evidence.

Kaikkōḷars, dancing girls (*dēvaradiyār*), smiths, shepherds and others inhabiting this sacred village who had acquired lands wet or dry from the assembly (*nāḍu*) were allowed to enjoy them on permanent lease and pay their dues direct to the temple.

The shrine of the goddess in the Śiva temple of Tiruvaraṅgulam is stated to have been built by Pirāṭṭi-Āḷvār wife of Nishadharāja, the chief of Koḍuṅguṉṟam and daughter of another Nishadharāja 'who captured Poṉ-Amarāvati'. Nishadharāja may have been one of the many Chōḷa chiefs who took active part in the battle of Poṉ-Amarāvati mentioned on page 10 of the *Annual Report* for 1899.

Nishadharājā, 'who captured Poṉ-Amarāvati.'

No. 339 of 1914 copied from Nāṅgupaṭṭi of the Pudukkōṭṭai State is dated in the 35th year of Kulōttuṅga III and registers the grant of a village to the temple of Tirupperumāṇāṇḍa-Nāyaṇār by the chief Ūruḍaipperumāḷ *alias* Ediriliśōḷa Kaḍambarāyaṇ with the prayer that Ūlaguḍaiya-Nāyiṇār who was then going to Madura might keep good health. The same epithet is found in *South-Indian Inscriptions*, Vol. II, p. 497 applied to king Rājarāja III. In paragraph 40 of my *Annual Report* for 1913, Ulaguyya-Nāyaṇār has been referred to as applied to king Kulōttuṅga III. Consequently, it appears as if Ulaguyya-Nāyaṇār and Ulaguḍaiya-Nāyaṇār were used in one and the same sense and referred to the ruling sovereign 'the lord who held possession of the world,' His Majesty Kulōttuṅga III had also the surname Kōṉeriṉmaikoṇḍāṉ. Nos. 149 and 171 from Ratnagiri have to be attributed to him since they mention his chief officer Toṇḍaimāṉ and the secretaries Mīṉavaṉ-Mūvēndavēḷāṉ and Śōḷamūvēndavēḷāṉ. The first two of these who are mentioned in the former inscription were well known officers of Kulōttuṅga III (*Annual Report* for 1913, p. 110).

The terms Ūlaguyya-Nāyaṇār and Ulaguḍaiya-Nāyaṇār applied to Kulōttuṅga III.

28. No. 142 of 1914 which begins with the introduction சீர்மன்னி இருநிலன்கு, etc., calls the king Parakēsarivarman Tribhuvanachakravartin Rājarājadēva. In paragraph 31 of the *Annual Report* for 1911–12, Part II I referred to an inscription beginning with the same historical introduction where, however, the king is called Rājakēsarivarman Rājarājadēva. There is no doubt that both these inscriptions are to be attributed to king Rājarāja III who was perhaps indifferently called both Rājakēsarivarman and Parakēsarivarman. The identification of king Parakēsarivarman Tribhuvanachakravartin Ulaguyyavanda-Perumāḷ of No. 125 of 1912 (*Annual report* for 1913, page 110, paragraph 40) with Kulōttuṅga III, in spite of the introduction சீர்மன்னி, etc., was based on the supposition that Ulaguyyavanda-Perumāḷ like Ulaguyya-or Ulaguḍaiya-Nāyaṇār was a surname of Kulōttuṅga III. It is now evident that the words Ulaguyya or Ulaguḍaiya-Nāyaṇār or Ulaguyyavanda-Perumāḷ are only general terms of respect applied to a ruling sovereign. No. 28 of 1914 from Tirumaṇañjēri belongs to the 7th year of Rājarāja III, and states that a certain lady raising subscriptions from different places, set up an image of the goddess Tiruppaḷḷi-aṟai-Nāchchiyār in the temple of Tiruvedirkoḷpāḍi-Uḍaiyār.

Rājarāja III; his records with the historical introduction சீர்மன்னி இருநிலன்கு, etc.

The Pandyas.

29. Two early Pāṇḍya inscriptions in Vaṭṭeḻuttu characters are included in the current year's collection (Nos. 430 and 431 of 1914) and belong to the reign of a certain Māṟañjaḍaiyaṉ. They come from Paḷḷimaḍam a hamlet of Tiruchchuḷi in the Ramnad district and are dated in the 26th and 36th years of his reign. As the inscriptions are fragmentary and as Māṟañjaḍaiyaṉ by itself may not denote a proper name, it is not possible to say to which king they should be ascribed. Both the records mention Tirukkāṭṭāmpaḷḷi in Kuṟaṇḍi. The latter in ancient times appears to have been an important Jaina centre in the extreme south of India in which Tirukkāṭṭāmpaḷḷi was probably only a Jaina temple or an institution. It has been noted in previous reports that two of the Jaina images found on a boulder in the hill near Mēṭṭuppaṭṭi of the Madura district, one in the Śeṭṭippoḍavu cavern and another in the Pēchchipaḷḷam cave

Māṟañjaḍaiyaṉ.

Kuṟaṇḍi in Southern India, an ancient Jaina centre.

near Kīḷakkuḍi, were caused to be cut by the Jaina teachers of Kuṟaṇḍi (Nos. 61, 62, 63, and 68 of 1910). This famous Kuṟaṇḍi is stated to have been a village in Veṇbu-nāḍu (No. 428 of 1914).

30. No. 424 of appendix B which is also in Vaṭṭeḻuttu characters belongs to the reign of Śaḍaiyamāṟaṉ. It mentions the *brahmadēya* of Vāṉavaṉmahādēvi. This village was probably called after the queen of king Vīranārāyaṇa Śaḍaiyaṉ (No. 12 in the genealogical table of the Pāṇḍyas given on page 66 of the *Annual Report* on Epigraphy for 1908).

Śaḍaiyamāṟaṉ.

31. Six other Vaṭṭeḻuttu inscriptions of Paḷḷimaḍam (Nos. 420, 421, 423, 424, 426 and 429) belong to the early Pāṇḍya king Vīra-Pāṇḍya who claims to have taken the head of a Chōḷa sovereign. They range in date from the 4th to the 13th years of his reign. Almost all of them refer to the temple of Sundara-Pāṇḍya-Īśvaram-Uḍaiyār at Tiruchchuḷiyal Paḷḷimaḍai which was a *dēvadāna* in Paruttikkuḍi-nāḍu. It is not unlikely that these records belong to the reign of that Vīra-Pāṇḍya who is reported in the large Leyden grant to have been defeated by Sundara-Chōḷa Parāntaka II and in the inscriptions of Āditya-Karikāla II to have been be headed by that prince. The boast of Vīra-Pāṇḍya that he also took the head of the Chōḷa king may be explained by supposing that before he was beheaded by Āditya II he would probably have killed a Chōḷa. Sundara-Pāṇḍya after whom the Śiva temple at Paḷḷimaḍam was named or renamed must have been a close relation of Vīra-Pāṇḍya if not one of the surnames of Vīra-Pāṇḍya himself. No. 420 registers a grant made by a chief named Śōḷāntaka Pallavaraiyaṉ *alias* Māṟaṉ Ādichchaṉ of Pāḷiyūr and No. 423 mentions a *Maṭha* of *Mahāvratins* and the measure called Śōḷāntakaṉ-*nāḷi*. From these statements it may be gathered that Śōḷāntaka was probably another surname of Vīra-Pāṇḍya assumed by him after he had successfully fought with the Chōḷas. This confirms the surmise made already by me in one of my previous reports (*Annual Report* for 1910, page 96, paragraph 31). Śōḷāntaka, it may be noted, was also the title of the later Pāṇḍya king Jaṭāvarman-Śrīvallabha (*Annual Report* for 1909, page 80).

Vīra-Pāṇḍya, 'who took the head of the Chōḷa king.'

Sundara-Pāṇḍya and Śōḷāntaka, his surnames.

The reference in No. 423 to a *Maṭha* of the *Mahāvratins* is important. *Mahāvratins* according to Dr. Bhandarkar were the followers of the great *vrata* and denoted the ancient sect of the Śaivas called Kāpālikas or Kāḷāmukhas (*Vaishṇavism*, etc., p. 118). From the Sanskrit inscription at Mūvarkōvil in the Pudukkōṭṭai State noticed on page 87 of the *Annual Report* for 1908 we learn that the Kāḷāmukha ascetics were influential in the time of the chief Bhūti Vikramakēsarin who was a contemporary of Vīra-Pāṇḍya. We further learn that one of these Kāḷāmukha teachers was a resident of Madhurā (Madura). Consequently, the existence of a Kāḷāmukha monastery in the interior of the Madura district is not a matter for surprise. It may, however, be noted that according to Monier Williams *Mahāvratins* may also be applied to Jainas who have five fundamental duties (*vrata*) to perform.

A *maṭha* of the *Mahāvratins* or Kāḷāmukhas at Paḷḷimaḍam.

32. Among the inscriptions of Māṟavarman Sundara-Pāṇḍya I of this year's collection, one (No. 141 of appendix B) has the historical introduction commencing with the words மூவர்த்திருவும், etc. Eight (Nos. 207, 235, 249, 332, 378, 406, 407 and 412 of 1914) refer to his distribution of the Chōḷa country and seven (Nos. 204, 322, 377, 402, 408, 411 and 435 of 1914) either state that he took the Chōḷa country or allude to his performance of the anointment of heroes and victors at Muḍigoṇḍa-Chōḷapuram or to both. As such, there is no doubt that these records belong to Māṟavarman Sundara-Pāṇḍya I, who ascended the throne in A.D. 1216. The highest regnal year furnished is in No. 207 which is dated in the 23rd year corresponding to A.D. 1239 and this, it may be remarked is 4 years later than the latest date hitherto determined for that king. No. 141 states that, at the instance of Maḷavarāyaṉ, the king while he was seated on his *pīṭha* (throne) called *Maḷavarāyaṉ* in his palace at Māḍakkuḷam

Māṟavarman Sundara-Pāṇḍya I.

His latest date.

made a grant to the temple at Tiruveṟumbūr, in the name of Bhagavati-Āḷvār, one of the children (*piḷḷai*) of the king. This might be a Pāṇḍya prince or princess not known to us from other records. Another interesting inscription is No. 235 of appendix B which registers a grant made in the presence of Śēra-Pāṇḍyadēva 'the conqueror of the eastern country' by a certain Aḷagapperumāḷ who was evidently in charge of the district in which Tiruveṅgavāśal was situated. Śēra-Pāṇḍya here mentioned also figures in No. 322. The name must refer to some important officer of the king if not to the king himself. It may be noted in this connection that Nos. 33 and 34 of 1911 from Poonamalli refer to that village as Śēra-Pāṇḍya-chaturvēdimaṅgalam.

His officer Śēra-Pāṇḍyadēva "who took the eastern country".

The Śiva temple at Koḷattūr is called in its inscriptions Sundara-Chōḷiśvaram-uḍaiya-Nāyaṇār. Though the name thus suggests an early Chōḷa origin being evidently connected with the Chōḷa king Sundara-Chōḷa Parāntaka II (*circa* 10th century A.D.) we have not got in the temple any inscription earlier than the time of Māṟavarmaṇ Sundara-Pāṇḍya I. A disputed claim having arisen betwen Vikrama-Chōḷa Nāḍāḷvāṇ and the temple authorities as regards the ownership of a river it was decided that after irrigating a certain specified field, one-half of the income from fishing in the river should be made over to the temple authorities while the other half was to be retained by Vikrama-Chōḷa Nāḍāḷvāṇ (No. 380 of appendix B). Nos. 406 and 407 refer to the setting up of an image of the goddess Arundavañjeyda-Nāchchiyār and another of Liṅga-purāṇadēva commonly known as Liṅgōdbhava (Śiva) by a certain Iluppaiyūr Kiḷavaṇ. The latter it is stated was one of the Valañjiyars of southern Laṅkā. In my *Annual Report* on epigraphy for 1913, page 101, I have noticed a Ceylon inscription of the time of the Singhalese king Vijayabāhu I *alias* Śrīsaṅgabōdhi, which among other matters stated that the Valañjiyar and the Nagarattār were the leaders of the Vēḷaikkāra community. The two inscriptions under review state that the Valañjiyar chief of Iluppaiyūr was living in a street called Vikrama-Pāṇḍiyapperunderu which was evidently named after a predecessor or a co-regent of Māṟavarman Sundara-Pāṇḍya I. No inscriptions have yet been obtained which could be safely referred to this predecessor or contemporary of Māṟavarman Sundara-Pāṇḍya I. In this year's collection, however, there is a damaged record (No. 415 of 1914), dated in Śaka 1154 (= A.D. 1232) which mentions a Vikrama-Pāṇḍya: but the information supplied is very meagre. A reference to an earlier Pāṇḍya sovereign is contained in the name Śrivallavaṇperunderu *alias* Dēśiyāśiriyapaṭṭaṇam occurring in No. 412 of 1914 which is dated in the 14th year of the reign of Māṟavarman Sundara-Pāṇḍya I. This record registers a sale of land by the temple authorities of Aruppukkōṭṭai to a private individual who was thereby entitled to receive payments in paddy and *tiramam* (*dramma*) from the lands irrigated by this tank. The use of the coin *dramma* is worthy of note. I have already drawn attention to the use of this coin in my *Annual Report* for 1909, page 80 and the *Report* for 1910, page 97.

A disputed claim regarding the ownership of a river, and its settlement.

Valañjiyars of Ceylon.

Vikrama-Pāṇḍya and Śrīvallabha, predecessors or co-regents of Māṟavarman Sundara-Pāṇḍya I.

The use of *dramma* coins.

33. Of the four inscriptions which belong to the reign of Jaṭāvarman Sundara-Pāṇḍya I, one (No. 25 of 1914) has the historical introduction commencing with the words *samasta-jagad-ādhāra*. This and another (No. 24 of 1914) refer incidentally, to the reign of king Peruñjiṅgadēva (A.D. 1243 to about 1274). The latter record states that a certain individual tried to conceal himself not having paid the due taxes, but was betrayed by another. As the inscription is damaged, it is not understood how the defaulter was dealt with. Nos. 145 and 342 give to the king the epithet 'who took every country.'

Jaṭāvarman Sundara-Pāṇḍya I.

34. Of the other inscriptions of Sundara-Pāṇḍya which could not be identified, Nos. 255 and 256 belong to a certain Rājarājaṇ Jaṭāvarman Sundara-Pāṇḍyadēva.

Nos. 660 and 663 of 1902 which furnish astronomical details—*vide* page 77 of this report—and No. 42 of 1909 probably also belong to this same sovereign. One inscription (No. 363 of appendix B) of Kōṉēriṉmaikoṇḍāṉ which comes from Kuṉṉāṇḍārkōyil in the Pudukkōṭṭai State is attributable to the same king. It is dated in his 12th year and refers to a service in the temple called Rājarājaṉ Sundara-Pāṇḍyaṉ-*śandi* established in the name of the king. After meeting the expenses of the temple it is stated that there remained every year a surplus in the income amounting to 101 gold pieces. This sum was ordered to be utilised for the *śandi* mentioned above and accordingly it was deducted from the village accounts as well as from the accounts of the State.

Rājarājaṉ Jaṭāvarman Sundara-Pāṇḍya and his records.

No. 359 of 1914 which is dated in the 12th year of an unidentified Jaṭāvarman Sundara-Pāṇḍya is of some interest. It states that the chiefs (*araiyar*) of Iraṇḍumalai-nāḍu gave assurance to the headman of Kuṉṉāṇḍārkōyil that when they take up arms and fight with one another they would desist from destroying the villages under their protection (*kāval*) and would cause no injury to the cultivators either resident or itinerant. If, however, any person is so injured they would pay a fine of 100 *paṇam* and if a village is destroyed they would pay a fine of 500 *paṇam*. Doing thus they still agreed to protect (the villages and cultivators) though there may be cutting, piercing and dying (in their communal fights).

Fights among chiefs and the safety of agricultural villages and cultivators.

No. 409 which is dated in the 11th year of a certain Sundara-Pāṇḍya registers an order of one of his officers named Śōḷagaṅgadēvaṉ and purports to be a grant of land irrigated by the tank called Bugalōkagaṇḍappērēri to meet the cost of worship, *etc.*, of certain images set up in the temple of Aruppukkōṭṭai. It is stated that while the right of cultivating these lands (*kārāṇmai*?) belonged to certain persons who were the donors, the taxes (*kaḍamai*) accruing on them were paid to the temple. The rate at which the taxes were paid was fixed at three *kalam* on each *mā* of land or one-half of what prevailed among the other *dēvadāna* lands. In doing this, crops of full yield alone were taken into consideration. Those that had suffered damage or had failed altogether were excluded from the assessment to tax.

Unidentified Sundara-Pāṇḍya.

35. Māṟavarman Vīra-Pāṇḍya is represented in this year's collection by two inscriptions, one of which comes from Tiruppaṇandāḷ in the Tanjore district and the other from Tiruvaraṅguḷam in the Pudukkōṭṭai State. The former (No. 38 of appendix B) mentions his 25th year and furnishes astronomical details for calculation. The latter (No. 300 of 1914) is dated in his 29th year and registers an internecine quarrel among the chiefs (*araiya-makkaḷ*) of Valla-nāḍu. A certain Śundaṉ Nāraṣiṅgadēvaṉ stabbed the chief Aḍiyārkkunallāṉ Tuṇḍarāyaṉ. On this three chiefs joined together and stabbed not only Śundaṉ Nāraśiṅgadēvaṉ but also Ulagamāṇikka-Paraiyaṉ. In order to put an end to the feud that thus arose between the two parties, it was agreed in conference that they would no more speak of this enemity but would live amicably.

Māṟavarman Vīra-Pāṇḍya.

36. Jaṭāvarman Vīra-Pāṇḍya is represented by six inscriptions in our collection. These come from Kāmarasavalli in the Trichinopoly district, Kottaguḍi in the Madura district and Peruṅgaḷūr, Tiruvaraṅguḷam and Tiruveṅgavāśal in the Pudukkōṭṭai State. The Peruṅgaḷūr record (No. 192 of 1914) states that the king took possession of Koṅgu and Īḷam (Ceylon), destroyed a hill which belonged to the fierce *Vaḍugas* (*i.e.* the Kanarese?), brought under his sway (the country lying on both sides of) the Kāvērī, camped at Pulivūr (*i.e.* Chidambaram) which was sacred to the god with many matted locks (*i.e.* Śiva), was pleased to receive tribute at this place from the Kāḍava (*i.e.* Peruñjiṅga)

Jaṭāvarman Vīra-Pāṇḍya, the conqueror of Koṅgu and Īḷam.

and performed the anointment of heroes and victors. Of Vīra-Pāṇḍya's conquest of Koṅgu, Ceylon and the Chōḷa country and his performance of the anointment of heroes and victors at Chidambaram, we have already learnt from other records (*Annual Report* for 1912, p. 72). The fact of his having received tribute from the Kāḍava (*i.e.* Peruñjiṅga) is new and is of great historical importance as it establishes beyond doubt the subordinate position occupied at the time, by this rebellious chief of the 13th century A.D. The inscription is dated in the 14th year of the king and refers to the *dēvadāna* village of Ariyūr which the people of Maṅgalam had been enjoying wrongfully. The record states that the residents of Peruṅgaḷūr contending that it was a village of the temple asked for its restoration and eventually perhaps also secured it for the temple. A record from Tiruvaraṅguḷam (No. 290 of 1914), which incidentally refers to the 10th year of Sundara-Pāṇḍyadēva, might be assigned to Vīra-Pāṇḍya who took Īḷam and Koṅgu.

The Kāḍava (Peruñjiṅga) pays tribute to him.

No. 88 from Kāmarasavalli is dated in the 10th year of Jaṭāvarman Vīra-Pāṇḍya and registers that the residents (probably merchants) of the eighteen sub-divisions of the seventy-nine districts (*vaḷanāḍu*) assembled together and set apart the income derived by them from certain articles of merchandize such as are sold by measures, weights, folds, etc., to meet the cost of repairs to the temple. The income consisted of ¼ *paṇam* on each bundle of female cloths, ¼ *paṇam* on each *podi* of pepper, ¼ *paṇam* on each *podi* of areca-nuts, ¼ *paṇam* on each gold piece (*poṇ*) tested by rubbing, two *kāśu* on each *podi* of rice, one *kāśu* on each *podi* of paddy and one *kāśu* on each head-load.

Assessment on certain articles of merchandize.

37. About 20 inscriptions of the collection belong to Vīra-Pāṇḍya or Tribhuvanachakravartin Vīra-Pāṇḍya without any characteristic titles. These come from the Pudukkōṭṭai State. The Peruṅgaḷūr record (No. 194 of Appendix B.) which is dated in the 29th year of this king registers a document called *āśiriya-pramāṇam*—a term which occurs also in the later Vijayanagara records Nos. 200 and 201 of Appendix B.—given by two chiefs of Vattāṇḍārkōṭṭai to the residents of Peruṅgaḷūr. The inscription is damaged. It appears as if the chief agreed to pay a fixed quantity of paddy to the residents of Peruṅgaḷūr village for protecting him (against his enemies). Of the fifteen epigraphs of this king which come from Tiruvaraṅguḷam the majority refer to a chief named Śēmappiḷḷai also called Araśagaṇḍarāmaṇ (the destroyer of kings) and his dependants (*mudaligaḷ*) Vaḷittuṇai-Perumāḷ *alias* Vilāḍarāyar and Buvanaśiṅgadēvaṇ. Most of the munificient gifts registered in these inscriptions were made for the recovery of Śēmappiḷḷai who was evidently suffering from some sickness. It is said that new festivals were started in the temple under the name Araśagaṇḍarāmaṇ-*śandi* and Araśagaṇḍarāmaṇ-*tirunāḷ* on the day of Śatabhishaj which was the star of his nativity (Nos. 302 and 291 of 1914). Flower gardens and groves were granted bearing the names Araśagaṇḍarāmaṇ-*tirunandavaṇam* and Araśagaṇḍarāmaṇ-*tiruttōppu* (No. 268 of 1914) and lamps were presented with the name Araśagaṇḍarāmaṇ-*tiruviḷakku* (Nos. 264 and 270 of 1914). Provision was also made for the proper conduct of worship and offerings to the god. Kitchens and shrines were also built (Nos. 301 and 305 of 1914)—all for the welfare and prosperity of Śēmappiḷḷai who it may be gathered from Nos. 307 and 267 of 1914, was an influential chief of the king. No. 297 refers to a district called Perunatkiḷḷi-Chōḷa-nāḍu which must have been so named after the ancient Chōḷa king Perunatkiḷḷi who is mentioned both in the Tamil classical works where he gets the epithet 'Rājasūyamvēṭṭa' which means 'one who performed the *Rājasūya* sacrifice,' and in the Tiruvālaṅgāḍu plates. The same territorial division is again referred to in No. 302. It may be noted that the rule of the ancient Chōḷa kings Kiḷḷi, Nalaṅkiḷḷi, etc., is similarly preserved in such territorial names as Kiḷiyūr, Nalaṅkiḷḷinallūr, Kiḷi-nāḍu, etc. (Nos. 667 of 1909 and 67 of 1914).

Records of Vīra-Pāṇḍya or Tribhuvanachakravartin Vīra-Pāṇḍya.

Śēmappiḷḷai surnamed Araśagaṇḍarāmaṇ, a subordinate of the king.

Two other inscriptions of Tiruvaraṅguḷam (Nos. 288 and 292 of 1914) which are much damaged refer to compacts among fighting chiefs binding themselves not to quarrel any more. The compromise thus entered into might show that the times required united efforts to protect their interests against an outside enemy.

Two compacts among chiefs.

38. Jaṭāvarman Parākrama-Pāṇḍya who, to judge from the characters of the inscription, appears to have belonged to the 14th century A.D., is represented by a single record (No. 352 of appendix B) from Kuṉṉāṇḍārkōyil in the Pudukkōṭṭai State. This inscription is a document registering the sale of a piece of land to Vyāpakaśiva, a disciple of the Mudaliyārs of the Naḍuvil-maḍam at Tiruvāṉaikkāval which belonged to the lineage of Lakshādhyāyar. The *maṭha* at Tiruvāṉaikkāval to which the Śaiva teacher Vyāpakaśiva belonged appears to be different from the Nāṟpatteṉṉāyiravaṉ-*maḍam* referred to in my *Annual Report* for 1909, page 104.

Jaṭāvarman Parākrama-Pāṇḍya.

A Śaiva *maṭha* at Tiruvāṉaikkāval.

39. Kōṉēriṉmaikoṇḍāṉ is a title applied both to Chōḷa and Pāṇḍya kings. Eight records in which the king is called by this name were copied. Two of these have already been ascribed to Rājarājaṉ Jaṭāvarman Sundara-Pāṇḍya and two others to the Chōḷa king Kulōttuṅga-Chōḷa III. No. 283 from Tiruvaraṅguḷam and Nos. 350 and 360 from Kuṉṉāṇḍārkōyil in the Pudukkōṭṭai State register grants made in connection with Sundara-Pāṇḍyaṉ-*śandi* established in the name of the king. As such they may have to be attributed to one or other of the kings of the name, Sundara-Pāṇḍya, known so far. An inscription from Madura (No. 4 of 1915) of the time of Kōṉēriṉmaikoṇḍāṉ mentions a rock called Pañchavaṉpāṟai on the Śirumalai hill. It is not at all unlikely that there is here a reference to one of the natural caverns and Pañchapāṇḍava beds of the 1st and 2nd century B.C. (see paragraph 2 above), in the Pāṇḍya country.

Some records of Kōṉēriṉmaikoṇḍāṉ attributed to Pāṇḍyas.

A rock called Pañchavaṉpāṟai.

Vijayanagara Kings.

40. As many as 85 records of this line of kings were secured during the year under review. From the earliest of them (No. 369 of appendix B) which belongs to the reign of Bukka I and is dated in the cyclic year Naḷa corresponding to Śaka 1298 (= A.D. 1376–77), we learn that a certain chief of Kō-nāḍu dedicated a fifth share of the profits accruing to him as *kāṇiyākshi* and *araśu* in the Iraṇḍumalai-nāḍu, to the temple at Kuṉṉāṇḍārkōyil. He also registered his will that in case no issue was born to him, the remaining four shares would also be enjoyed by that same temple. Nos. 244 and 285 of 1914 belong to the reign of Kampa. The first of these which is dated in Ānanda (= A.D. 1374–75) apparently refers to the conferring of the *pāḍikkāval* right on the king (?) by the inhabitants of Tiruveṅgavāśal in consideration of his having granted a remission on lands under the breached tanks of that village.

Bukka I.

Conferring of the *pāḍikkāval* right on prince Kampa.

41. Harihara II is represented by one inscription (No. 11 of 1915) which comes from Śrīśailam. It records that in Śaka 1326 (the last year of his reign known so far) Harihara built the Mukha-*maṇḍapa* of the temple of Mallikārjuna and supplies a long *praśasti* of the king in Sanskrit, ornate prose. Harihara receives here the attributes *Rajavyāsa* and *Rājavālmīki* evidently in consideration either of his high intellectual attainments or of the impetus he gave to the advancement of learning and literature. He is also praised as the ear-ornament of the goddess, the Karṇāṭa empire and is stated to have caused the Vēda-Bhāshya, *i.e.*, the commentary on the Vēdas to be written, the institutions of the Vaidikas (Brāhmaṇas) to be established on firm basis and to have supported both the Śaiva and Vaishṇava creeds

Harihara II.

alike. The titles such as "the establisher of the Pāṇḍya race," "the friend of the Chēra family," "the protector of the Chōḷa kings," etc., cannot, however, indicate any historical facts. That he drove the Turushkas (*i.e.*, the Muhammadans) who were hated (?) by all people, may reasonably be attributed to him.

Virūpāksha I.

42. One of the records of Virūpāksha I from Kuṉṉāṇḍārkōyil (No. 368 of 1914) refers to an assembly composed of certain specified groups of people (*kūṭṭam*) such as those attached to Tiruvaraṅgam (Śrīraṅgam) and Tiruvāṉaikkāval (Jambukēśvaram), of the three recognised classes of *paḷḷis*, of the four or six sub-divisions of professionals, of artisans (*rathakāra*) (*Annual Report* for 1909, p. 95) and of other castes and caste-leaders living in the three districts. On this occasion the *Kaḷḷa-Vēḷaikkāṟars* sought refuge and were assigned the duty of guarding their lands and lives from injury. In return for this they were permitted to collect from each family of the 18 castes (*padineṇ-būmi śamayattār*) one *paṇam* annually and one ring on each marriage occasion.

Bukka II.

43. To Bukka II belong three inscriptions. One of these (No. 365 of 1914) registers the grant of a village to the temple at Kuṉṉāṇḍārkōyil by Naraśiṅgadēva the chief of Pērāmbūr. In addition to the usual terms of the grant it states that the donor agreed to pay all the taxes that would accure to the king; in return for this he expected the State to protect him from all evils except what may happen directly from the king.

A political compact in the time of Vīra-Rāyaṇa-Uḍaiyar, son of Bhūpati-Uḍaiyar.

In No. 344 of 1914 we are introduced to Vīra-Rāyaṇa-Uḍaiyar, 'the conqueror of every country.' From an inscription at Tirunedunganalam copied in 1909 (No. 676) he is known to have been the son of Bhūpati-Uḍaiyar. Our record (No. 344 of 1914) is dated in the cyclic year Vikārin which corresponds to Śaka 1341 and mentions that while Rāyaṇa-Uḍaiyar was ruling that part of the Vijayanagara empire in which Nāṅgupaṭṭi is included, a contract of peace was declared between Naraśiṅgadēvar of Pērāmbūr and his followers on the one hand and the residents of Kīḷaikurichchi on the other. The inscription states: "Whereas there existed great enmity between us from the time of Śēmar-Naraśiṅgadēva up to the time of Aḍaikkalamkātta Naraśiṅgadēva, hundreds of men on both sides have been killed and imprisoned; in the time of the last-mentioned chief we met together and settled that henceforward we ought not to act contrary to the interests of each other on account of this long existing enemity." The agreement thus made was now ratified in the presence of some villagers and district people and it was also agreed that as long as the sun and moon exist the enemies of the Pērāmbūr chief would also be the enemies of Kīḷaikurichchi and *vice versâ* and that no double-dealing would be permitted. Those who act otherwise would sin against the god of Nāṅgupaṭṭi. Another damaged inscription (No. 366 of 1914) refers perhaps to a different Rāyaṇa-Uḍaiyar who was the son of Ariyaṇa-Uḍaiyar.

Settlement of *rājagaram* payable by the inhabitants—during the time of Dēvarāya II.

44. Three inscriptions of Dēvarāya II (Nos. 59, 361 and 362 of 1914) have been copied. The first which comes from Tiruvaigāvūr is dated in Śaka 1351 (=A.D. 1429-30) and registers the decision arrived at by the assembled residents of Parāntakanāḍu, the *Valaṅgai* 98 sub-sects and the *Iḍaṅgai* 98 sub-sects, regarding the various items of taxation that had to be paid to Government (*rājagaram iṟaimuṟaimai*) or to the temple, as had been already settled by the inhabitants of the other *nāḍus* in Vaḷudalambaṭṭu-uśāvaḍi. The necessity for adopting this procedure is stated to have arisen thus: "Since the time of the Kannaḍiyas (Hoysaḷas?) the district had been declared to be the *jīviṭa-paṟṟu* of the (temple?) servants. Collections of taxes were not made by any one single person. The lands were leased out (*aḍavōlai*) to other persons and *puravari* taxes were collected. Thus the whole district came to be ruined." It was decided that some specified lands in the district of Parāntaka-nāḍu which were rent-free were not to be interfered with, by

by classifying them as *paṇḍāra-vāḍai*, *jīvita-paṟṟu*, *aḍaippu*, *otti*, *guttagai* or *śervai*. The following rates of assessment on other lands were agreed upon :—

Class of land.	Assessment in paddy on one *vēli*, including *araśupēṟu*, *ilakkai*, etc.	Other taxes, such as *kāṇikkai*, *śammādam*, *paṭṭavaṭṭam*, *kāṇikūli*, etc., on each *vēli*.
A[1]		
1 Paddyfields	50 *kalam* of paddy and ½ *paṇam*.	20 *paṇam*.
2 Uncultivated waste (brought under cultivation),	40 *kalam* of paddy.	18 ,,
3 Forest reclaimed	20 do.	2 ,,
4 கலைபுனல் lands and lands irrigated by baling water.	20 do.	10 ,,
B		
5 Plantain and sugarcane gardens in wet land.	....	60 *paṇam* (including *araśupēṟu*, *kāṇikkai*, etc.).
6 Do. in படுகைதாக்கு.	....	50 *paṇam*.
7 Marshes in which red lotuses are grown	....	40 ,,
8 Lands producing turmeric, ginger, onions, garlic, etc.	....	25 ,,
9 Lands producing brinjals (வழுதிலை), pumpkins, etc.	....	30 ,,
10 Lands producing நெல்லு பருத்தி (?), castor seeds, வரகு பருத்தி (?), mustard, Bengal gram, wheat, and குசும்பை (*Carthamus tinctorius*), எரிவாய், தாங்கல்வாய் and புழுதி (lands producing) gram (காணம்), lands producing paddy and சாம்பலாடி.	....	20 *paṇam* (including *araśupēṟu*, *nērōlai*, etc.).
11 Lands producing gram, green pulse, தனிப் பருத்தி, தனி ஆமணக்கு, தினை, பனி வரகு, சாமை, etc.	....	1 * *paṇam*.
12 Lands producing sesamum (taxed for first crop).	....	¾ of the above ?
13 Lands yielding செந்திகொழுந்து (?) ..	....	200 *paṇam*.
14 Do. ஒளிமுடிகொழுந்து (taxed for first crop).	....	100 ,,
C		
DRY CROPS (*vāṇpayīru*).		
Every five areca palms yielding about 1,500 nuts per tree.		1 *paṇam* (including *araśupēṟu*).
Every cocoanut palm yielding not less than 40 fruits per tree. *N.B.*—Tender trees which have not borne fruit, barren trees and trees in the backyards of houses are exempted.	....	½ *paṇam*.
Every jack tree yielding not less than 20 fruits per tree.	....	Lost.
The surrounding (*i.e.* other) trees are not taxed		
D		
House and professional taxes.		
Each house of a villager (நாட்டார்)	....	3 *paṇam* (including *vilai-āśarudi*, *vāśal-paṇam*, etc.)
Each house of a follower of the *tantra* (தந்திரமார்).	....	1½ *paṇam*.
Each house of . . . . மக்கள்	....	1½ ,,
Verandahs with sloping roofs (*i.e.*, sheds ?) *N.B.*—Unoccupied houses are exempted.	....	¾ ,,

[1] Of the *kārpaśāṇa* (*i.e.* wet) lands, those that die in the planting (*naṭṭuppāḷ*), those that yield only blighted grain (*śāvi*) and those that are otherwise damaged (*aḷivu*), not being counted ; and of the *puṉpayir*, (*i.e.* dry lands), *pāḷ*, *śāvi* and *aḷivu* being likewise not counted, the remaining holdings are charged at the reduced rate of 8½ in 10, it being, however, provided that in the excluded lands where on inspection they are found to have yielded ½ crop, a third of the produce will be charged as *vāram* from each holder.

Class of land.	Assessment in paddy on one *vēli*, including *araśupēṟu*, *ilakkai*, *etc.*	Other taxes, such as *kāṇikkai*, *śammādam*, *paṭṭavaṭṭam* *kāṇikūli*, *etc.*, on each *vēli*.
E		
Work-shop (பறைமடம்) taxes, etc.		
Every Śeṭṭi-proprietor	....	3 *paṇam* (including *araśupēṟu*, *vaṭṭam*, *kāṇikkai*).
Every principal collector of tolls	....	4 *paṇam*.
Each (Kaikkōḷa) weaver with one working loom.	....	4 ,,
Each (Kaikkōḷa) weaver with one loom that does not ? work (அடைதறி).	....	2 ,,
Every shopkeeper who opens the shop in his house (மனைக்கடையார்).	....	3 ,,
Every (Śāliya) weaver for each loom	....	9 ,,
Every judge (நியாயத்தார்)	....	5 ,,
Each member on the village Council (மன்றாடி).	....	½ ,,
Each lace-loom in working order	....	3 ,,
Do. not ? in working order ..	....	1½ ,,
Each blacksmith, carpenter, gold and silver-smith.	....	5 *paṇam* (including *kottu*, *kīṟṟu*, *araśupēṟu*, *kāṇikkai*).
Each chief potter	....	5 *paṇam* (including திரிகை ஆயம்).
Each chief barber	....	4 *paṇam* (including கரிவி ஆயம்).
Each chief washerman	....	4 *paṇam* (including கல்லாயம).
Each கன்னக்காணன் (brazier ?)	....	6 *paṇam*.
Each chief oilmonger	....	20 ,, (including கருஆயம்).
Each member of the Paraiya caste (exceptions being made in certain specified cases).	....	½ *paṇam*.

It was ruled that any body who collects the taxes otherwise than in the schedule given above, must do so with the consent of the assembled body (*maṇḍala*) of people.

45. An inscription (No. 42 of 1914) of Immaḍi-[Praudhadēva Mallikārjuna], son of Dēvarāya II, which is dated in Śaka 1369, mentions a place called Iḍavai *alias* Pāṇḍiyaṇai-veṇkaṇḍa-Śōḷa-chaturvēdi-maṅgalam. This surname of Iḍavai which means 'the Brahman village of the Chōḷa (king), who saw the back of the Pāṇḍya (king)', signifies Iḍavai to have been the place at which a battle must have been fought between the Chōḷa and the Pāṇḍya in which the latter showed his back to (*i.e.* was defeated by) the former. Rai Bahadur V. Venkayya in his article on the Ambāsamudram inscription of Varaguṇa (*Ep. Ind.*, Vol. IX, page 87) remarked: "The expedition against Iḍavai in the Chōḷa country and the attack of Vēmbil were apparently acts of agression on the part of the Pāṇḍya king which eventually led to the battle of Śrīpurambiya (Tiruppirambiyam)." It is evident from the surname under reference that the expedition of the Pāṇḍya king Varaguṇa against Iḍavai was abortive.

Mallikārjuna.

46. The last king of the first Vijayanagara dynasty was Virūpāksha III. From Kuṇṇāṇḍārkōyil in the Pudukkōṭṭai State comes an inscription (No. 349 of appendix B) which is dated in Śaka 1415 and calls the king "Mallikārjuna-Virūpāksharāya, the son of Dēvarāya II." We know that by this time the kingdom had been usurped by the Sāḷuvas and that Sāḷuva Immaḍi-Nṛisiṁharāya was ruling. We are perhaps to conclude that Virūpāksha, if he were alive till then, was assigned by the usurpers a quiet corner of his empire. Still another record (No. 312 of 1914) from Tiruvaraṅguḷam in the same State mentions a son of (?) Mallikārjuna and is dated in Śaka 1436 which takes us into the reign of king Kṛishṇadēvarāya. It is not possible to say whether Virūpāksha was living down to so late a period a Śaka 1436.

No. 33 of appendix C bears the date Śaka 1389 (= A.D.1467–68) and mentions the Sāḷuva chief Parvatayyadēva. It states that he established a feeding-house on Śrīśailam wherein thirty Jaṅgams and thirty Brahmans were fed regularly every day. No. 26 of 1915 mentions still another Sāḷuva chief, Peda-Malleparāja, son of Yara-Kampayadēva-Mahārāja and Maldēvamma who in Śaka 1407 (= A.D. 1485–86) granted a tank and lands for providing offerings in the temple of Mallikārjuna at Śrīśailam. The former is already known to us from an inscription at Tirupati where he is stated to have built in Śaka 1387 a *maṇḍapa* for the god of Tirupati (*Archæological Survey Report* for 1908–09, p. 167). The latter chief's father Yara-Kampayadēva-Mahārāja also figures in the Tirupati inscriptions (*loc. cit.*). Peda-Malleparāja whose record is dated in Śaka 1407 may have been an elder brother of Śiṟu-Mallaiyadēva referred to in the same place. These were not Sāḷuva kings of the direct line to which the usurper Sāḷuva Narasiṅga belonged.

Sāḷuva Parvatayyadēva.

47. No. 147 of 1914 which is dated in Śaka 1428 (= A.D. 1506–7) belongs to Vīra-Narasiṁha Bhujabalarāya-Mahārāya the eldest son of Narasā-Nāyaka. The title Bhujabala-Mahārāya for this king has been referred to in my last year's *Annual Report*, p. 98, paragraph 29. No. 54 of 1915 which bears also the date Śaka 1428 (= A.D. 1505–6) refers to the reign of Immaḍi-Narasa-Nāyaniṅgāru, son of Narasā-Nāyaka and grandson of Īśvara-Nāyaka. The genealogical account given in Kṛishṇarāya's stone and copper-plate records, makes it clear that this Immaḍi-Narasa must be identical with Vīra-Narasiṁharāya the elder brother and predecessor of Kṛishṇarāya. Another inscription (No. 319 of 1914) which is dated in Śaka 1439 (= A.D. 1517–18) records the gift of 20 *poṇ*, by a certain Moṇṇaiyappaṇ *alias* Vīra-Naraśiṅgarāya-Nāyaka Viḷupparaiyaṇ of Tiruvārūr to the temple of Tiruvaraṅguḷam, for the merit of Vīra-Naraśiṅgarāya-Nāyaka. This is probably a reference to Bhujabala Vīra-Nṛisiṁha who was dead by this time.

Vīra-Narasiṁha Bhujabalarāya.

48. No. 64 of appendix C from Ahōbalam dated in Śaka 1438 (= A.D. 1515–16) refers to the usual conquests of Kṛishṇarāya in the east (*Archæological Survey Report* for 1908–09, pp. 175 ff). Some time after his first campaign in which the last event mentioned is the *tulāpurusha* ceremony performed at the temple of Amarēśvara in Dharaṇikōṭa (Amarāvatī), king Kṛishṇarāya is reported to have started again on his victorious campaign—now against Kaliṅga. No. 18 of appendix C from Śrīśailam is also dated in Śaka 1438 and mentions the same conquests of Kṛishṇarāya. It is, however, dated five months earlier than the Ahōbalam record and refers to the king as having gone from Dharaṇikōṭa after performing the *tulāpurusha* ceremony straight to Śrīparvata; to have here built the row of stone *maṇḍapas* which still exist, on either side of the car street; to have given two villages and remitted tolls on *kāvaḍis*, pack-ponies, pack-bullocks and donkeys which were evidently oppressing the pilgrims and the poorer classes of merchants. Thus the Ahōbalam and the Śrīśailam inscriptions of Kṛishṇarāya taken together supply the valuable information that Kṛishṇarāya on returning to his capital from his first campaign in the east—the one important event of which was the capture of Koṇḍavīḍu—stayed in his capital only for a very short period before starting again against Kaliṅga.

Kṛishṇarāya.

A record from Sōgi (No. 457 of appendix B) which bears the same date mentions Immaḍi Basavappa-Voḍeya who was the *bhujapratāpa* of the king and registers a gift made for his merit. Evidently Immaḍi Basavappa was a military officer of Kṛishṇarāya who accompanied the king in his victorious campaigns. The governor of Śrīśaila-*rājya* under king Kṛishṇarāya was a certain Chandraśēkharayya who had married a daughter of the chief Dēmarasa. His gifts to the temple of Mallikārjuna are recorded in Nos. 14 and 15 of appendix C. No. 14 states that stone statues of Kṛishṇarāya, Dēmarasa and Chandraśēkharayya were placed in a newly constructed *maṇḍapa* of the temple. I was not able to trace these historic statues at Śrīśailam. An interesting information is supplied by No. 272 of appendix B. The residents of the district of Valla-nāḍu who held the right of *pāḍikkāval* in three specified villages of that district, not being able to pay the due share of *kaḍamai* to Narasā-Nāyakkar who was evidently one of the chiefs owning that district, borrowed the required amount

from the temple of Tiruvaraṅguḷam and in return for the same gave up their right of *pāḍikkāval* in favour of the temple. They did not, however, cease to hold the responsibility of discharging the taxes and other minor demands on these villages. In two of his copper-plate records which come from Kumbakonam the king receives the title *urukavi-vaibhava-nivaha-nidāna*, *i.e.*, "the cause for the highly prosperous condition of great poets." This significant epithet is almost literally applicable to Kṛishṇarāya as we know that during his reign literature and literary men flourished very largely (*Archæological Survey Report* for 1908–09, p. 185). The wording of these grants especially in the portion where the names of the composer and writer occur are strikingly similar to the same passages in the later Karṇāṭa records. The writer of the two grants was Sabhāpati and their engraver was Vīraṇāchārya, son of Mallaṇāchārya.

Influence of Vaishṇavism on the successors of Kṛishṇarāya.

The great influence of Vaishṇavism on the Vijayanagara kings who succeeded Kṛishṇarāya has been noted in my article on the kings of the second Vijayanagara dynasty in the *Archæological Survey Report* for 1908–09, p. 196 f. The large number of records of Sadāśiva found at Ahōbalam and the mention of the numerous gifts of *maṇḍapas*, lands, tanks, gardens and groves made himself or by the chiefs subordinate to him, fully indicate the influence of that religion on the members of the royal family and their relations.

Sadāśiva and his subordinates.

49. The chief minister and the *de-facto* ruler at this time was Aḷiya-Rāmarāja who is referred to in inscriptions Nos. 65 and 66 of 1915 and 468 of 1914—all dated prior to the year Śaka 1478 in which Rāmarāja is known to have died. In Śaka 1479 his brother Tirumalarājayyadēva appears as chief minister. No. 63 of appendix C mentions the gift of the Vasanta-*maṇḍapa* to the temple of Ahōbalēśvara by Narasamaṅgāru, wife of the *Māhamaṇḍalēśvara* Gōbūri Vōbayadēva-Mahārāja of the Kāśyapa-*gōtra* and the Yajus-śākhā. This chief is not known to us from other inscriptions. The *Mahāmaṇḍalēśvara* Koṇḍrāju-China-Timmayyadēva-Mahārāja appears in No. 75 of 1915. Koṇḍayadēva-Mahārāja, son of the *Mahāmaṇḍalēśvara* Rāmarāju Kōnēṭirāju, is stated to have handed over to the temple of Ahōbalēśvara the copper-plate *śāsana* of Sadāśiva which registered the grant of Gurijipalli for maintaining the Vaishṇava feeding-house (*Rāmānuja-kūṭa*) in the shrine of the Bhāshyakāra (*i.e.* Rāmānujāchārya). This same Koṇḍayadēva-Mahārāja (Koṇḍrāja) made the request for the grant recorded in the British Museum plates of Sadāśivarāya (*Ep. Ind.*, Vol. IV, p. 2). No. 65 records the gift of a *Dasavanda-mānya* to Aubaḷarāja (called Kōnēṭi-Vōbuḷrājugāru in No. 72 of 1915) the elder brother of Koṇḍayadēva-Mahārāja just referred to. He was also the purchaser of a temple-land, mentioned in No. 66. *Mahāmaṇḍalēśvara* Gaṇapatidēva-Mahārāja a chief of the solar race and the Kāśyapa-*gōtra*, the grandson of Kṛishṇamarāja and the son of Nandirāja appears in No. 59 of appendix C as a subordinate of Sadāśiva. Another chief of the solar race but of the Viśvāmitra-*gōtra* was Vōbuḷrāja son of Vōbuḷrāja and grandson of the *Mahāmaṇḍalēśvara* Pōchirāja Rāmarāja who gave six *kha* of land by purchase, for providing offerings in the shrine of Nammāḷvār within the temple of Ahōbalēśvara. A member of the Jūṭūri family which belonged to the lunar race, the Ātrēya-*gōtra* and the Āpastamba-sūtra, like the members of the main family of the Karṇāṭa kings, was Gōpinātharāja, son of Gōparāja and grandson of the *Mahāmaṇḍalēśvara* Jūṭūri Chaṭrāja, who built a *maṇḍapa* for Ahōbalēśvara and provided for offerings therein. Again, Udarsayyaṅgāru, son of Rāmarsayyaṅgāru and grandson of Udarsayyaṅgāru of the Kāśyapa-*gōtra* and Āpastamba-sūtra, who is mentioned in No. 58 of 1915 may have been a member of the solar race and a distant relation of the royal family. So was Timmarāja, son of Vōbuḷrāja and grandson of the *Mahāmaṇḍalēśvara* Kurichēṭi-Baichanadēva-Chōḍa-Mahārāja. He is stated to have been of the Kāśyapa-*gōtra*, the Āśvalāyana-sūtra and the Ṛik-śākhā (No. 79 of 1915). In the solar race of the Kāśyapa-*gōtra* were evidently members both of Ṛik-śākhā (Āśvalāyana-sūtra) and Yajus-śākhā (Apastamba-sūtra). To the latter belonged Veṅkaṭādridēva-Mahārāja, son of Timmarājadēva and grandson of the *Mahāmaṇḍalēśvara* Apratīkamalla Kuruchēṭi Timmarājadēva-Mahārāja (No. 80 of 1915). Timmarāja, the nephew of Aḷiya Rāmarāja and the author of the Telugu work

Paramayōgivilāsamu, must have been different from this Timmarāja of the Kurichēḍu family. To the main line of the Karṇāṭas again belonged China Avubhalayyadēva-Mahārāja, son of Narasiṅgayadēva and grandson of the *Mahāmaṇḍalēśvara* Nandyāla Śiṅgarayyadēva-Mahārāja (called Śiṅgarāja on the genealogical table in *Archæological Survey Report* for 1908–09, p. 201).

50. An inscription from Ratnagiri (No. 146 of appendix B), dated in Śaka 1466 (= A.D. 1544–45), registers a gift of land to the temple by a certain Timmappa-Nāyaka, son of Śiṅgama-Nāyaka and grandson of Koṇḍama-Nāyaka. He receives a long list of *birudas* some of which like *Basavaśaṅkara*, *Śeṅgūḷi Maṇṇaraganḍa* may be noted. The chief is stated to be the agent of the *Mahāmaṇḍalēśvara* Rāmarāja-China-T[i]mmadēva-Mahārāja. Another record from the same place, dated in Śaka 1467 (No. 191 of 1914), supplies a genealogical account of the Karṇāṭa chiefs of whom the *Mahāmaṇḍalēśvara* Rāmarāja-China-Timmadēva-Mahārāja was apparently one. The genealogy commences with Āravīṭi Bukka mentioning his son Rāma (Rāmarāja I), his three sons Timmarāja, Koṇḍaya (Peda-Koṇḍrāja) and Raṅgarāja (Raṅga I) and the four sons of Timmarāja, viz., Nalla-Timma (Tirumalarāja), Viṭṭhala, China Timma and Pāpa-Timma. These four are stated in the inscription to have been entitled Vīravasanta. Under orders from king Sadāśiva and the minister Rāmarāja (Hemrāj) (who was their cousin brother) Viṭṭhala and China-Timma started on a victorious compaign right up to the shore of the southern ocean and made the whole country free from oppressive rulers. In the Śaka year stated above the two brothers together with their relations set up pillars of victory at Rāmasētu (*i.e.* Rāmēśvaram) and Kanyā-Kumarikā (Cape Comorin) in order to establish their fame. It will be observed that the genealogical account given above is quite in accord with what we find on page 201 of the *Archæological Survey Report* for 1908–09. The conquests of Viṭṭhala which he is here stated to have achieved in company with his younger brother China-Timma are also described on pages 195 ff. of the same book. The setting up of the pillars of victory at Rāmēśvaram and Cape Comorin, however, deserves to be noted.

Conquests of Viṭṭhala and China Timma in the South.

51. Two records from Magimāvinahaḷḷi in the Bellary district are both dated in Śaka 1466, and register the foundation of (1) Chikka-Timmāpura-agrahāra by Aḷiya-Rāmarājayya for the religious merit of his daughter Tirumalammā, who 'had become a bride', and (2) of the tank called Kāmasamudra constructed by Bayikāra Rāmappayya (mentioned also in No. 464 of 1914 which belongs to the time of Sadāśivadēva-Mahārāya) for the religious merit of his daughter Kāmamma. Both give a genealogical account and a *praśasti* of a certain Rāmayāmātya of the Parāśara-*gōtra*. A certain Śiṅgaya had a son, named Bhāvayamantri. His son was Rāmamantri, who married Telugamā. To Rāmaya and Telugamā were born Peda-Timmaya, Timmamantri, Sūra, Bhāskara-Chamūpati and Bhāvaya (or Bāchaya). Of these the last obtained from Achyutadēvarāya the country of Koṇḍavīḍu. Having built at that place a temple for Gōpīnātha, he was ruling, it is stated, independently, the whole of the Āndhradēśa. To his elder brother Peda-Timmaya who married Lakkāmbikā was born Rāmayamantri who also obtained from king Achyutadēvarāya the governorship of Koṇḍavīḍu together with the *insignia* of authority such as the parasol of pearls and others. This Rāmayāmātya founded many Brahman villages in the Āndhradēśa and presented them to Brāhmaṇas. In Śaka 1461, for example, he got from king Achyuta the village Oṇṭigōḍu with Kshullakīḍuhaḷḷi (*i.e.* Chikka-Kīḍuhaḷḷi) and converted it into the Brahman village Timmāpura-agrahāra. As an accessary village he gave Maṅgimāvinahaḷḷi, surnaming it Pinna-Timmāpura. At Timmāpura-agrahāra also called Peda-Timmāpura, he constructed many temples and gave for their upkeep the village of Hoḷagundi with its tanks and gardens. In the name of his daughter (named Achyutamma) the 'great orator' Rāmayāmātya converted the village Hulikuṇṭa into the Brahman village Achyutammāpura-agrahāra. Here he also constructed a tank called Achyutammāsamudra, and in the three villages Peda-Timmāpura, Pina-Timmāpura and Achyutammāpura, Rāmayāmātya constructed sixteen tanks including the one already mentioned, presented gardens and established Brahmans.

Rāmayāmātya—his *praśasti*.

Nothing is known about this Rāmayāmātya of the Pārāśara-*gōtra* from other inscriptions. It is interesting to learn that his uncle Bhāvaya (or Bāchaya) built the temple of Gōpīnātha at Koṇḍavīḍu. This latter temple was traditionally believed to have been built by a Brahman subordinate of Krishṇarāya who deceitfully managed to have all the 72 nobles, the subordinates of the Reḍḍi kings, beheaded in this temple. According to Mr. Sewell (*Lists of Antiquities*, Vol. II, p. 188), this wicked Brahman builder of the Gōpīnātha temple was Rāmayya Bhāskaruḍu. Although the inscriptions in the Gōpīnātha temple itself do not supply us with the name of the builder it is now practically clear from the Magimāvinahaḷḷi inscriptions that Rāmaya Bāchaya whose elder bother was Rāmaya Bhāskara constructed that temple. This confirms the statement of the local chronicle from which Mr. Sewell has quoted. Rāmayāmātya, the nephew of Bāchaya, may have to be identified with Rāmāmātya the author of the *Svaramēlakalānidhi* of whom it is stated that he received from Rāmarāja the chief-ship of Koṇḍavīḍu (*Archæological Survey Report* for 1911–12, p. 173, foot-note 2).

Temple of Gōpīnātha at Koṇḍavīḍu, constructed by his uncle Bhāvaya (or Bāchaya).

A copper-plate record from Anantapur received through the kindness of J. MacIver, Esq., I.C.S., Collector, registers the grant of the village Kanuma in the Gutti-*vaḷita* to a number of Brāhmaṇas who had to perform the *shōḍaśōpachāra*, *i.e.*, the sixteen kinds of services in the temple, of Channakēśavadēva at Muṇḍimaḍugu on the banks of the river Pinākinī (*i.e.*, Pennar). The grant was made at the request of a certain Appalarāja, son of Krishṇarāja and grandson of Timmarāja of the solar race. The genealogical portion of the grant is exactly similar to what we find in the British Museum plates of Sadāśivarāya of Saka 1478 and in the Bēvinahaḷḷi grant of Śaka 1473 noticed below. The date Śaka 1470 of the Kanuma grant makes it the earliest of Sadāśiva's copper-plate grants known so far. The only point that is worth noting in the grant is the statement that equal rights were enjoyed both by the temple and the worshipping priests in the village Kanuma. One half of it which was set apart for the priests was divided into twenty shares while the other half which belonged to the god remained undivided.

52. No. 1 of appendix A kindly sent for examination by Bashir Uddin Ahmed, Esq., Collector of Raichur, is also a grant of the Vijayanagara emperor Sadāśivarāya and of his Karṇāṭa minister and brother-in-law Rāmarāja. It is stated that the heroic chief Ainana Malukka, son of the noble Ainana Malukka, requested Rāmarāja to have the village of Bēvinahaḷḷi granted to Brāhmaṇas. Mr. Bashir Uddin writes to me quoting from the guide to Bijapur written by Mr. Henry Cousens that about two miles away to the east of Bijapur is the tomb of Ain-ul-mulk. "It is a square massive looking building surrounded by a very elegantly shaped dome. Within, upon the walls, are some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of Ain-ul-mulk one of the officers of Ibrahim I who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque." The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-mulk whose sympathy for the Brāhmaṇas deserves to be noticed. In Volume III, page 381 of Brigg's *Ferishta* we find mention made of Mullik Ein-ool-moolk Geelany who was a friend of Rāmrāj and was treated by him as a brother on account of his bravery. Geelany is perhaps the chief Ainana-Malukka referred to in the inscription.

Ainana-Malukka (Ain-ool-Moolk), a Muhammadan subordinate of Sadāśiva.

One more inscription of Sadāśiva may be mentioned. It comes from Veḷḷanūr in the Pudukkōṭṭai State and introduces Jaṭāvarman Sundara-Pāṇḍya who took Kō-nāḍu, and also bears the Śaka date 1470 which falls into the reign of Sadāśiva. It mentions the *Mahāmaṇḍalēśvara* Immaḍi Akkaḷadēva-Sōma-Mahārāja entitled Sāmanta-Nārāyaṇa and Dora-Bhīma for whose merit the grant registered in the inscription was made. It is difficult to explain how Sundara-Pāṇḍya mentioned in the beginning of the record has to be connected with the Vijayanagara king Sadāśiva except on the supposition that the latter in virtue of his rule over Kō-nāḍu which was a part of the Pāṇḍya country may have held the title *Sundara-Pāṇḍya*.

53. The Karṇāṭa or the third Vijayanagara dynasty is represented in the year's collection by the four kings Rāma III, Veṅkaṭa I, Raṅga II and Rāma IV. No. 43

of appendix C which is dated in the Śaka year 1499 mentions two officers of Rāmarājayyadēva (Rāma III) viz., Dantikanṭi Liṅgapanna and Savaram Basavappa. At the command of the Śaiva teacher Vīraśaiva Śāntabhikshāvṛitti-Ayyavāru, they repaired the bund on the east bank of the river Bhōgāvati which was itself on the west side of the temple of Mallikārjuna and converted it into a flower garden for the use of the temple. This high bund still exists but the flower garden is no longer maintained. From an inscription (No. 70 of 1915), dated in Śaka 1506 (= A.D. 1584–85) we learn that

Raṅga II.

Vīraśrī-Raṅgarāyadēva-Mahārāya (*i.e.*, Raṅga II) had his capital at Penugoṇḍa. It has already been noted in paragraph 17, above that his subordinate Koṇḍrāja-Tirumalarāja was ordered by the king to expel the Muhammadan chief Vibhurāmu who had occupied the temple of Ahōbalam. His grandson who is the donee in No. 70 was prince Veṅkaṭarāja-Dēva-Chōḍamahārāja who held the titles *Mūruvāyara-Basavaśaṅkara*, *Gutti-hannibbara-gaṇḍa* and *Oraiyūri-puravarādhīśvara*. He was the son of Timmanna and the grandson of the *Mahāmaṇḍalēśvara* Koṇḍrāja-Timmarāja (*i.e.* Koṇḍrāja-Veṅkaṭarāja-Tirumalarāja). The epithet *Dēva-Chōḍamahārāja* added to the name of the prince and his title 'lord of Oraiyūr, the best of towns' suggests that he might have been connected with the Maṭla chiefs (*Annual Report* for 1912, p. 88, paragraph 70). From No. 71 of 1915 it appears that this chief was also the subordinate of Raṅga's successor Veṅkaṭa I. Four records that belong to the reign of Veṅkaṭa I range in date from Śaka 1507 (= A.D. 1585) to 1531 (= A.D. 1609). One of these (No. 67 of 1915) registers a grant to the temple at

Veṅkaṭa I.

Ahōbalam, by a guild of merchants. The inscription states that these were the recipients of boons from the goddess Vāsava-Kanyakā, that they had increased (in numbers and in influence) by the blessings of the holy Bhāskarāchārya, that they were the chiefs of the excellent city Penukoṇḍa (in the Kistna district), that they were born from the ears of the (celestial) cow and that they counted among them 150 *nagara-svāmins* who were most charitable, truthful and devoted to the principles of mercantile business (*vartaka-dharma*). These attributes are found to be literally true in the case of the flourishing Kōmaṭi community of the present day.

54. Two copper-plates of the Śaṅkarāchārya-*maṭha* at Kumbakonam purport to belong to the reign of Veṅkaṭadēva-Mahārāja and Śrīraṅgadēva-Mahārāja and are dated in Śaka 1630 (=A.D. 1708–9) and Śaka 1663 (=A.D. 1741–2) respectively. The former registers grants of lands in different villages of Southern India, made by

A later Veṅkaṭadēva-Mahārāja and Śrīraṅgadēva-Mahārāja.

Vijaya-Raṅga-Chokkanātha-Nāyaka for the benefit of the Śaṅkarāchārya-*maṭha* at Gajāraṇya-kshētra, *i.e.*, Jambukēśvaram. It states that this *maṭha* was located in the street called *Poṇvāśikoṇḍāṇ* at that village and had been in the possession of the pontiff from early times. The latter statement does not agree with what we find in the records actually engraved on the walls of the so-called Śaṅkarāchārya-*maṭha* now pointed out at Jambukēśvaram. About the 13th century A.D. to which these records may be assigned, the *maṭha* is stated to have been built by a certain Śōḷakōṇ and to have been called Nāṟpattenṇāyiravaṇ-*maḍam*, its presiding priests being direct disciples of Namaśśivāyadēvar of the lineage of the Tiruchchattimuṟṟattu-Mudaliyars (*Annual Report* for 1909, p. 104). The king Veṅkaṭadēva-Mahārāya during whose reign the grant was made must be identical with that Vīra-Veṅkaṭadēva-Mahārāya mentioned in the two copper-plate inscriptions of the Nāyaka queen Maṅgammāḷ which are dated in Śaka 1623, Vṛisha (= A.D. 1701–2) (*Annual Report* for 1911, Part II, paragraph 62).

55. No. 53 of appendix C belongs to the reign of Vīra-Rāmadēva (IV) who continued to be still ruling at Penugoṇḍa-paṭṭaṇa. This statement militates against

Vīra-Rāmadēva.

the supposition that Veṅkaṭa I changed his capital from Penugoṇḍa to Chandragiri. The inscription records that Bontala Nāgiśeṭṭi, a *Vaiśya* of the Vichchupākala-*gōtra* built the eastern *gōpura* of the Vīrabhadra temple at Lāṅgalūṇṭi (*i.e.*, Nāgalūṭi) in the Śaka year 1546 (=A.D. 1624). The mention of this *gōtra* which was current among the *Vaiśyas* deserves to be noted.

No. 221 of 1914 of the time of this Rāmadēva, is the earliest of the inscriptions found at Ammaṇkurichchi in the Pudukkōṭṭai State. It is dated in Śaka 1542 and states that for the merit of Vīrappa-Pūchchaya-Nāyaka, a certain Aṅgāḷamma

constructed a tank and a *maṇḍapa* the latter of which is probably the one on which the inscription is engraved. The chief bore several high sounding *birudas* of which *Sammaṭṭi-Nārāyaṇa* is one. No. 220 of appendix B which also comes from the same place, is dated in Śaka 1613 and mentions Vīrappa-Pūchchaya, the son of Ōbaḷa-Pūchchaya who was the brother of Tirumalai-Pūchchaya. The Vīrappa-Pūchchaya of this record appears to have been a descendant of Vīrappa-Pūchchayya-Nāyaka mentioned in No. 221 above, since in this inscription it is distinctly stated that the *maṇḍapa* was built by one of his ancestors.

OTHER DYNASTIES.

The Hoysaḷas and Yādavas.

56. Records of the Hoysaḷa and the Yādava kings copied in the Haḍagalli tāluka of the Bellary district belong to kings Vīra-Nārasiṁha I and Tribhuvanamalla Vishṇuvardhana Vīra-Ballāḷa II of the former dynasty and *Praudhapratāpachakravartin* Kandhāradēva (Krishṇa), Sēvaṇa-Mahādēvarāya or *Bhujabala Praudhapratāpachakravartin* Vīra-Mahādēvarāya and Vīra-Rāmachandra of the latter. At the end of No. 494 of appendix B which belongs to the reign of the Chāḷukya sovereign Tribhuvanamalla Vikramāditya VI, we are introduced to king Vishṇu or Vīra-Vishṇu Tribhuvanamalla of the Hoysaḷa race. He is here stated to have taken Tuḷu, Chakrakūṭa, Taḷavanapura (Taḷakaḍ) *etc.*, and is, therefore, undoubtedly identical with the great conquerer Vishṇuvardhana, who at the close of Vikramāditya's reign appears to have declared his independence (see Dr. Fleet's *Dynasties*, *Kanarese Districts*, p. 453 and journal of the Mythic Society, Bangalore, for July 1911, p. 118). A hitherto unknown minister of Vīra-Nārasiṁha I was Bommaya-Daṇḍanāyaka (Nos. 447 and 449 of 1914) and a subordinate of Vīra-Ballāḷa II was Chauḍeya-Nāyaka, son of Raṇaraṅgabhairava Basaveya-Nāyaka (No. 472 of 1914). Padmaladēvi, one of the queens of Vīra-Ballāḷa II, is mentioned in No. 495 of 1914 as the chief queen (*paṭṭadarasi*) governing the village Posa-Paḍaṅgile (*i.e.*, Hire-Haḍagalli). The king is styled *Mahāmaṇḍalēśvara* and is stated to have been ruling from his capital Vijayasamudra surnamed Haḷḷavura, the country comprised in Noṇambavāḍi 32,000, Banavase 12,000, Huligere 300, the two Beḷuvolas and Māsavāḍi, right up to Heddoṛe (*i.e.*, the big river).

The Hoysaḷa kings Vishṇuvardhana I, Vīra-Nārasiṁha I and Ballāḷa II.

No. 94 of appendix B which comes from Kāmarasavalli is dated in the fifth year of the Hoysaḷa king Sōmēśvara. It records the settlement of a dispute, made by the king, between the temple trustees and a private individual regarding the possession of the village Vaṇṇam *alias* Madhurāntakanallūr. The king decided that the village should be enjoyed as a *dēvadāna* as had been the case till then. Nos. 176 and 215 are dated in the 21st and 23rd years of the same king. The former mentions the setting up and the consecration of the image of Tirukkāmakkōṭṭam-uḍaiya-Periya-Nāchchiyār in the temple of Tirumāṇikkamalai-Nāyaṇār at Ratnagiri. The latter mentions the great minister Śiṅgaṇṇa-Daṇḍanāyaka, son of the *Mahāpradhāna* Śiṅgaradēva-Daṇḍanāyaka, as having set up the goddess Tiruppaḷḷiyaṛai-Nāchchiyār in the temple of Tiruvaiyāṛuḍaiya-Nāyaṇār at Śembāṭṭūr in the Pudukkōṭṭai State. This Śiṅgaṇṇa-Daṇḍanāyaka must be different from his namesake who was the son of the *mahāpradhāna Kumāra-Gaṇḍarakōva* Sōmaya-Daṇḍanāyaka (No. 72 of 1895).

Pratāpachakravartin Vīra-Sōmēśvara.

57. The first year of reign of the Yādava king Kandhāradēva (Krishṇa) is fixed by Dr. Fleet (*Dyn. Kan. Distrs.* p. 526) to be Plavaṅga corresponding to A.D. 1247–48. But No. 525 of appendix B states that his 12th year was Piṅgaḷa and his 13th Kālayukta. Consequently, it looks as if the year Parābhava during the last months of which Krishṇa succeeded to the throne, was generally counted to be his first year.

The initial date of the Yādava king Kandhāradēva.

58. The two Kākatīya records (Nos. 27 and 36 of appendix C) copied at Śrīśailam belong to the reign of Pratāparudradēva-Mahārāja and are dated in Śaka 1234 and 1235. The former mentions the chief minister (*mahāpradhāni*) Vēpēṭi Kommaya while the latter states that the king had his capital at Ōruṅgallu (Warangal).

Two Kākatīya records of Pratāparudradēva.

59. No. 20 of appendix C from Śrīśailam is dated in the Śaka year 1299 (= A.D. 1377-8) and opens with a genealogy of the Reḍḍis, in Sanskrit. It states that in the fourth caste was born a king named Pōla. His son was Prōla who married Annamāmbā, a daughter of Doḍḍaya. To these were born Mācha, Vēma, Doḍḍa, Anna (spelt Aṅka by mistake) and Malla. Of Vēma the record states: "Ignorant rulers (of the earth) set up fragile pillars of victory in order to establish (their) fame; the glorious king Vēma of unsullied wisdom unlike other ordinary kings of this earth erected two everlasting pillars of fame—*viz.*, the stepped pathways—at Śrīgiri (*i.e.*, Śrīśailam) and Ahōbalagiri." Vēma also granted *agrahāra* villages to Brāhmaṇas, on either banks of the rivers Kuṇḍi (*i.e.*, Guṇḍlakamma), Kṛishṇā and the Gōdāvarī. His son was *Jaganobbagaṇḍa* Anna-Vēma who as already noticed built at Śrīśailam the hall named Vīraśirō-*maṇḍapa*. The statement at the end of the Telugu portion that the *maṇḍapa* was built by Anna-Vēmaya for the merit of his father Annaya-Reḍḍi suggests that though he was the son of Vēma, he had a high regard for his father's brother Annabhūpa (see table on page 23 of the *Annual Report* for 1900) and respected as his own father. The writer of the grant was Bālasarasvatī which sounds more like a title than a proper name. A long list of the titles of Anna-Vēma are recorded on a pillar adjoining No. 20 of appendix C. Apart from some of the hereditary titles, we are informed that he belonged to the Vellacheri-*gōtra*, that he was the lord of the eastern ocean and that he destroyed Rājamahēndra, Niravadyapura and other fortresses on land (*sthaladurga*). Mallaya who caused this record and No. 20 of 1915 to be written on stone is stated to have been the son of *Pañchabhiksham* Rāmanātha or Rāmaya who supervised the work of building steps to the Pātālagaṅgā under king Vēma.

A genealogy of the Reḍḍi kings of Koṇḍavīḍu.

Anna-Vēma.

Kāṭaya-Reḍḍi Vēmā-Reḍḍi, the son-in-law of Annavōta-Reḍḍi, is mentioned in No. 84 of appendix C, as making a gift of the village of Kaluvachēṟu surnaming it Komaragiripura, to the temple of Ahōbalēśvara, for the merit of his overlord and brother-in-law Komaragiri-Reḍḍi. The inscription gives a long list of the villages situated throughout the Telugu country which had been granted to Brāhmaṇas and temples for the merit of Komaragiri-Reḍḍi and his wife. All the villages appear to have been renamed Komaragiripuram and are, as a group, referred to under the name Komaragirimaṇḍalam. Incidentally we learn that the wife of Komaragiri-Reḍḍi was Ammaṅgāru, and that Kāṭaya-Reḍḍi Vēmā-Reḍḍi had two wives, *viz.*, Tallasānamma and Mallasānamma (Mallāmbikā). The first of these was the mother of a second Komaragirayya who, it is stated in the record, "was the other (*i.e.*, the earlier) Komaragirayya (Komaragiri-Reḍḍi) re-incarnated." Hence it is apparent that Kāṭama Reḍḍi Vēmā-Reḍḍi had a son named Komaragiri. This fact is also mentioned in two published inscriptions from Drākshārāmam (*Ep. Ind.* Vol. IV, p. 328). Mallasānamma presented for the merit of Komaragiri-Reḍḍi and his wife Ammaṅgāru a village called Mallavaram to the temple of Mārkaṇḍēśvara at Rājamahēndravara, after covering the latter with gold.

Kāṭaya-Reḍḍi Vēmā-Reḍḍi and his gifts for the merit of Komaragiri-Reḍḍi.

60. In appendix D of Part I are included photographs (Nos. 339 to 348) of ten Nāyaka chiefs of Madura whose statues together with those of their wives are cut in relief with labels painted on them in the Pudu-*maṇḍapa*, opposite to the Sundarēśvara temple at Madura. These include the seven successive Nāyaka rulers mentioned on page 200 of Mr. Sewell's *Lists of Antiquities*, Volume II. Nos. 342 and 344, may have been members of the same family who ruled jointly with Periya-Vīrappa and Liṅgayya. If this be so, Vīra-Śūḍappa-Nāyaka (No. 344) as we find it spelt on the label, would perhaps be a corruption of Viśvappa joint ruler with Liṅgayya. Kastūri-Nāyaka (No. 345) under name Kastūri Liṅgayya, is stated to have been an uncle of Liṅgayya who held the Government for a week (*Lists of Antiquities*, Volume II, page 301). The Nāyaka whose name is illegible (No. 342) may be taken to be that of Viśvanātha II who ruled jointly with Periya-Vīrappa.

Statues of the Nāyaka chiefs in the Pudu-*maṇḍapa* at Madura.

No. 395 of 1914 which is dated in Śaka 1565 (= A.D. 1642–43) registers a grant made to the temple of Śokkanāthasvāmin at Pudūr for the religious merit of king Viśvanātha-Nāyaka Tirumala-Nāyaka. This must be the great Tirumala-Nayaka of Madura, who according to Mr. Sewell died in 1659 A.D. The name Viśvanātha-Nāyaka which is prefixed to Tirumala-Nāyaka might indicate that the latter was considered as the adopted son of Viśvanātha III. Mr. Sewell does not make any mention of this. The prefix may also refer to the founder of the dynasty, *i.e.* Viśvanātha-Nāyaka.

Viśvanātha-Nāyaka Tirumala-Nāyaka.

No. 6 of 1915 copied in Madura is an interesting record of the 18th century that deserves special notice on account of its contents. It refers to the reign of Vijayaraṅga Chokkanātha-Nāyaka, and states that the villages of Śāmanattam, Sikkālai, Puṅgaṅkuḷam, and Śeṅguḷam were in the enjoyment, as *sarvamānya* (tax-free gift), of 64 temple servants who were carrying on their heads the sacred feet of the god Śokkanāthasvāmin (*i.e.*, Sundarēśvara). But during the reign of Vijayaraṅga Chokkanātha the officers of the palace (*aramaṇaiyār*) levied certain taxes on these villages. Being unable to bear the hardship they made up their mind to go in a body to commit suicide. One of them actually got upon the *gōpura*, fell down and died. On this the people of the place assembled at the temple to guard its four gates. The officer in charge of the fort, the *maṇiyam* of the place, the *samprati*, the day watchmen (*dinasarikkārar ?*) and others met together and summoned the assembled people and the bearers of the god (*śrīpādam-tāṅgi*) and declared that the four villages enjoyed by the latter were, as usual, *sarvamānya*, free of all taxes. It will be no surprise that the imposition of additional taxes should have driven the servants of the temple to seek redress by committing suicide when it is understood that in A.D. 1710 people were already much oppressed by a terrible famine which continued for ten years till 1720 (Sewell's *Lists of Antiquities*, Vol. II, p. 203). At this time it is stated that Kumāra Kastūriraṅgayya was the general (*daḷavāy*) and Veṅkaṭakrishṇayya the minister (*pradhāna*). The former may have been a member of the ruling family. It has already been noted above that a copper-plate record (No. 4 of appendix A) dated in Śaka 1630 (= 1708–09 A.D.) registers a gift of villages by the Nāyaka king Vijayaraṅga Chokkanātha —here stated to be a subordinate of the Vijayanagara emperor Veṅkaṭadēva-Mahārāya—for feeding Brāhmaṇas at the *maṭha* of His Holiness the *lōkaguru* Śrī-Śaṅkarāchārya at Gajāraṇya-kshētra (Jambukēśvaram).

Vijayaraṅga Chokkanātha-Nāyaka.

The oppressed servants (*śrīpādam-tāṅgi*) of the temple and their resolve to commit suicide.

A famine.

61. No. 416 of appendix B records a gift of land for the merit of Tirumalai Kātta Raghunāthadēva by his agent Tambi-uḍaiya Tēvar. The inscription is dated in the cyclic year Dundubhi which corresponds to A.D. 1664. From Mr. Sewell's account of the Sētupati kings of Ramnad given on p. 228 ff. of his *Lists of Antiquities*, Volume II, we learn that Tambi Tēvar was an illegitimate brother of Śaḍaiyaka Tēvar *alias* Daḷavāy Sētupati. He at first opposed the succession of Raghunāthadēva the nephew of Śaḍaiyaka Tēvar, to the throne of the Sētupatis but subsequently acquiesced in it through the itnerference of the Nāyaka king Tirumala-Nāyaka. In 1646 Raghunātha Sētupati *alias* Tirumalai Sētupati was placed on the throne and ruled until 1670. Tambi Tēvar too appears to have accepted the position of an agent under Raghunātha as evidenced by the inscription under reference. Though from what Mr. Sewell says it appears as if Tambi Tēvar died soon after the accession of Tirumalai Sētupati the record under review shows that he lived on until at least A.D. 1664.

Sētupatis of Ramnad.

Raghunātha Sētupati *alias* Tirumalai Sētupati.

62. A copper-plate record from Kumbakonam (No. 5 of appendix A) which is dated in Śaka 1663, Dundubhi (=A.D. 1741–42) pretends to belong to the reign of Śrīraṅgadēva-Mahārāja whose exact place in the Vijayanagara chronology is not known (see above, paragraph 53). The record states that in this year the servants of Vijaya-Raghunātharāya Toṇḍaimāṇār, evidently the Pudukkōṭṭai chief of that name, (*vide* Sewell's *Lists of Antiquities*, Vol. II, p. 2 25) agreed to give Bavani Veṅkaṭakrishṇayya of Kāñchīpuram a fee (?) which was apparently due to him from

The Toṇḍaimāns of Pudukkōṭṭai.

AKKANNA AND MADANNA.

a

b

c

d

Reproduced from the Dutch Journal *Havart*.

every one of the said servants. The inscription does not explain the relation that existed between him and these servants. As the plates, however, belong to the Śaṅkarāchārya-*maṭha* at Kumbakonam whose original seat is believed to have been at Conjeeveram, it is perhaps to be inferred that Bavani Veṅkaṭakṛishṇayya was an agent of the *maṭha* and that he was directly collecting, on its behalf, the dues from these servants of the Toṇḍaimāṇār. The latest epigraph of the collection is dated in A.D. 1867–68 and states that the temple dedicated to Bṛihadāmbā and Hariharanātha at Tiruvaraṅgulam in the Pudukkōṭṭai State was completed and consecrated in this year by Rāmachandra-Mahārāja. This is Rāmachandra-Toṇḍaimāṇ the last ruler mentioned by Mr. Sewell.

Bavani Veṅkaṭakṛishṇayya, an agent of the Śaṅkarāchārya-*maṭha*.

65. In the above paragraphs reference has been often made to the Śaṅkarāchārya-*maṭha* at Kumbakonam. Seven copper-plate records which belong to this *maṭha* had been secured for examination by Mr. S. V. Venkatesvara Aiyar, M.A., Professor, Government College, Kumbakonam. He was kind enough to allow me to take impressions of five of these, while I was recently on tour at that place. These plates are believed to record grants to the pontiffs of the Śaṅkarāchārya-*maṭha* whose original seat, according to tradition was at Conjeeveram. Even now there is an agent of the *maṭha* at the latter place supervising the property of the *maṭha*, which is distributed in different taluks of the North Arcot district. Mr. Venkatesvara Aiyar is editing in the *Ephigraphia Indica* an earlier copper-plate grant which belongs to the same *maṭha* but is not included in appendix A. It belongs to the 18th century A.D. and mentions the teacher Śaṅkarārya (or Śaṅkarayōgin) who received the grant of a village from the Chōḷa chief Vijaya-Gaṇḍagōpāladēva, for the purpose of feeding 108 Brāhmaṇas. It is not clearly stated in the record if the *maṭha* presided over by the Śaṅkarārya herein referred to, was identical with the Śaṅkarāchārya-*maṭha* at Conjeeveram. Of the five inscriptions now examined, Nos. 7 and 8 belong to the time of the Vijayanagara king Kṛishṇarāya. The former is dated in Śaka 1444 (=A.D. 1522–23) when, the king is mentioned to have encamped on the bank of the Kṛishṇavēṇī (*i.e.* the Kṛishṇā river). They register grants of villages made to Chandrachūḍa-Sarasvatī, who was a pupil of Mahādēva-Sarasvatī and to Sadāśiva-Sarasvatī, the pupil of Chandraśēkhara-Sarasvatī. The names Chandrachūḍa-Sarasvatī and Chandraśēkhara-Sarasvatī being identical in meaning, both may be taken as representing one and the same teacher. If this be so, we have three successive pontiffs, *viz.*, (1) Mahādēva-Sarasvatī, (2) his pupil Chandrachūḍa-Sarasvatī or Chandraśēkhara-Sarasvatī and (3) his pupil Sadāśiva-Sarasvatī. Chandrachūḍa-Sarasvatī was a follower of the school of Māyāvādins started by Śaṅkarāchārya and a resident of Conjeeveram. He presided over the *Śāradā-maṭha* at that place. Hence we might presume that Chandrachūḍa-Sarasvatī was a member of Śaṅkarāchārya's lineage, provided the name *Śāradā-maṭha* is still applied to its present seat at Kumbakonam. The manager of the *maṭha* at Kumbakonam who was consulted on the point states that the name *Śāradā-maṭha* is even now borne by the Śaṅkarāchārya-*maṭha* at that place and the date of the removal of the *maṭha* from Conjeeveram to Kumbakonam happened recently about 186 years ago, in the Sādhāraṇa year during the reign of the Marāṭha king Pratāpa of Tanjore. If even this were so it looks suspicious why the name Śaṅkarāchārya is not mentioned even incidentally in any one of the copper-plates under reference. No. 6 which distinctly refers to the *maṭha* of Śaṅkarāchārya at Kāñchī and to the then presiding teacher Mahādēvēndra-Sarasvatī a pupil of Chandraśēkharēndra-Sarasvatī is of much later date, *i.e.* A.D. 1686 and records a grant of land made by this teacher to a private person in a village which had been granted to the *maṭha* by the Gōlkoṇḍa ministers Akkanna and Mādanna. These donors must be identical with the two famous persons of those names frequently mentioned in the popular story of Rāmadās. They were the ministers of Tānīshā, one of the kings of Gōlkoṇḍa. Rāmadās, the nephew of these ministers, was put to extreme torture on account of certain misappropriation of revenue. Mr. A. Venkatramiah, B.A., L.T., writing of Tānīshā in the *Indian Review* for November 1912, identifies this Tānīshā with Abul Hassan, the last of the kings of Gōlkoṇḍa who ended his days at Daulatabad being there confined in the fort by the Mughal emperor Aurangazeb.

Three generations of teachers of the Śaṅkarāchārya-*maṭha* of Kumbakonam, mentioned in copper-plates.

Akkanna and Mādanna, ministers of Abul Hassan.

64. The Dutch journalist Havart supplies some information about Akkanna and Mādanna the ministers of the Quṭb Shāhi kings Abdulla Quṭb Shāh and Abul Hassan. They were two brothers born of a very poor family who entered service as shroffs in A.D. 1666 on a pay of 10 *gilders* per mensem under Saiyyad Mustāphā a nobleman of Gōlkoṇḍa known to fame as Mīr Zumla. Mādanna *alias* Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery which cost Mīr Zumla his high office under the Nabobs of Gōlkoṇḍa. Mādanna became a very prominent figure in the administration of the Kingdom so much so that the Sulṭān left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Mādanna was well versed in Persian, Hindustani and the vernaculars of the country and lived in a kingly style. As the golden palanquin in which he went out, passed in the streets, people showed, their respect by stopping on the way. He was very kind to the Dutch, and the author of the journal, Havart, says that he had the honour of seeing Mādanna often.

Havart on Akkanna and Mādanna.

Having served under Abdulla Quṭb Shāh (A.D. 1611–1672), the two brothers seem to have maintained the same high position also under the reign of Abul Hassan, the successor of Abdulla Quṭb Shāh. But they were not to maintain this long. In A.D. 1685 the Mughal king Aurangazeb marched with his army into Gōlkoṇḍa and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason. Under orders from the Sulṭān they murdered the two brothers who were once the bosom friends of the king, in a most ignominious way. Akkanna and Mādanna were dragged along the streets in the presence of the people (fig. d. on Plate II). The head of Mādanna was severed from the body and sent to Aurangazeb while that of Akkanna was trampled under the foot of an elephant. The death of the two brothers must have happened after the 29th of October 1685 when the Mughal army entered Gōlkoṇḍa and perhaps before the end of that month. The Sulṭān Abul Hassan who thought that he would now be safe was himself deposed and confined in Daulatabad in 1687.

From this account which must be assumed as a correct statement of facts reported by a contemporaneous Dutch journalist, we see that the religious episode of Rāmadās and his sufferings has no historical basis.

Order—No. 1260, Public, dated 25th August 1915.

Recorded.

2. The Government note with satisfaction that the inscriptions copied and transcribed during the year rose from 438 in 1913–1914 to 620 in the year under review. They trust that the Assistant Archæological Superintendent will devote special attention to the systematic publication of the inscriptions collected.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the temple at Śrīśailam referred to in paragraph 9 of Part I of the report.

4. The programme of work for the next field season is approved. It is hoped that the Assistant Archæological Superintendent and his staff will succeed in carrying it out completely.

(True Extract.)

C. G. Todhunter,
Ag. Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Political Department.
,, the Government of India, Department of Education (with C.L.)
,, the ,, of Burma.
,, the ,, of Ceylon (with C.L.).
,, the Director-General of Archæology (with C.L.).
Editors' Table.